

The Baptist Record



"THY KINGDOM COME"



OLD SERIES, VOL. XXXX.

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NEW SERIES, VOL. XX, No. 13.

W. Y. Quissenberry is now working in South Carolina in the interest of Foreign Missions.

Last week's issue of the Christian Index was a doctrinal number, and it was virile and satisfying.

Peloubets or Tarbells post-paid from the Baptist Record for \$1.00 or for one new subscription and \$2.00.

If you read Ambassador Gerard's book "My Four Years in Germany," you will wish to read his new one, "Face to Face With Kaiserism." It is the same size and price, \$2.00 plus postage and gives inside information of matters in Berlin which could not be told before.

On Sunday morning Rev. J. H. Winstead and Miss Edna Robinson were married at Pelahatchie. Brother Winstead is a recent graduate of Mississippi College, now pastor at Evergreen, La. His bride is a graduate of Hillman College and will be a great blessing to him in his work.

Brethren J. D. Franks and T. J. Barksdale take the Th. M. degree at the Louisville Seminary this year. They have both had successful pastoral experience and we hope they will come back to Mississippi. Brother W. N. Leavell also graduates as a Th. B. and Brother A. A. Stanley as a Th. G., and we hope they will turn this way.

Brother W. Fred Long announces the International State Sunday School Convention at Meridian April 2-4. It will be run in three sections, Elementary, Secondary and Adult. Speakers are Rev. W. H. Frazer of Jackson, W. C. Pearce and Mrs. M. J. Baldwin of Chicago, Clarence M. Donnelly of Montgomery, Van Carter of New Orleans and T. W. Shannon of Toledo.

Through Brother C. C. Weaver, the church at Tishomingo has ordered a church library from the Baptist Record. The books form a valuable asset in the church and will feed every good impulse and worthy cause. They made a good selection of books worth studying, getting more books than they have members of the church. There is no better thing a church can do than furnish proper reading.

Our budget layman superintendent, N. T. Tull, spoke several times at Clinton the past week, including Sunday morning and night. His objective of course, was the adoption of the budget. This was done by the church and the deacons were instructed to work out the details and inaugurate it. The change will be made either the first of May or in the autumn. Clinton has in its membership young preachers who are pastors of other churches, and others who will be leaders in churches over the state and in other states, and the church is seeking to set the proper example and be a demonstration plant for carrying on the work of the Kingdom.

How can we help our soldiers win the war? We can pray for them. I am writing this for those who believe there is a connection between heaven and earth. I believe it. We can reach the hearts of our boys by way of the throne of God, and thus re-enforce them in the most effective way. No heart ought now to be prayerless a single day. With the truest sincerity I can ask God to intervene to overthrow the rule of treachery and brutal power. No church now should be prayerless. At every service the world's woes should be carried to God in prayer. The Lord reigns, and we are to humble ourselves before Him.—J. B. Gambrell.

EDUCATIONAL CONSERVATION.

It is evident that the education, the Christian Education, of our young men is in grave danger. The war has upset the minds of our people and it is inevitable that people should see everything in the light of war conditions. When a city block is on fire by night everything in the city is colored by it. When the world is at war every enterprise and institution is affected by it. A generation after the Civil War felt its effect in the failure of millions of young men to be trained in schools and colleges. That much was lost out of their lives and to the world's work. We are in danger of repeating that fearful experience in the present unprecedented conflict. Many schools for young men have felt the force of this appeal to our boys and are suffering great loss in the attendance, and in the general demoralization. Baptists in Mississippi are among the sufferers in this regard, and seem to me conspicuously suffering. So far the schools for girls have not been hurt because they are not called to the service and specially because so far money has been more abundant than for many years before. Should we have a year of financial stringency such as may come at any time they would suffer severely. In the meantime our schools which are attended by young men are feeling the force of the war most seriously. This means that our young men are suffering the loss of that which best fits them for life. Three parties must be depended on to help overcome this difficulty which we are encountering.

First of all the young men who do not go to the army and ought not to go, together with their parents must set themselves to overcome the tendency to demoralization caused by the war. The young men simply must not miss this necessary preparation in the critical period of their lives. To be robbed of this or lose it by neglect is almost suicide, unmental, moral and economic. Let nothing lure them away from their work in school, nor let anything while they are in school destroy their interest in the preparation at this critical period of their lives.

The second party to this obligation is made up of those responsible for the financial support of our schools. The Education Commission and those who have subscribed to its work must see that our schools do not perish for lack of needed support in this time of need. A small attendance in school means a reduced income. Hence the need of prompt payment of endowment subscriptions and liberal gifts from those whom the Lord has trusted with money.

The third factor in the maintenance of our schools is the putting forth of extra energy by the faculties of these institutions. It will not do to sit down and say the war has hit us hard and we can't do anything till the war is over. The war may be made the excuse for all sorts of failures and negligence. It ought to be the occasion of special efforts and sacrifices. The sacrifice of a part of one's salary does not help the situation; the only help for it is more devotion to the cause and more "get up and get" to make things go. The shortage of students should be made good by special efforts to get them and special devotion to their training when they have been secured. No Baptist in Mississippi is free from responsibility in this matter and we owe it to God and the coming generation to give our young men of today their preparation for tomorrow.

The Mississippi Teachers' Association will have a great convention in Jackson May 2-4.

Dr. E. E. Dudley is just back at Hattiesburg from Tampa, Florida, where he has been helping in a meeting.

Delaware has voted for the national prohibition amendment to the constitution. Number nine! Fall in!

Rev. A. L. O'Bryant has been given leave of absence by his church at Okalona to do personal and evangelistic work among the soldiers at Camp Shelby.

Rev. E. D. Solomon, Baptist camp pastor at Camp Shelby, is now assisting Dr. J. T. Christian in a meeting at the First Church, Hattiesburg. Mr. Chas. Butler is leading the singing.

Brother W. A. Chisholm was with Pastor J. L. Hughes in a week's work of instruction among his Sunday School forces. The class studied the first book in the teacher training course and fifteen were awarded diplomas.

The Courier of South Carolina is protesting against Dr. Jeffries accepting the position of pastor of the Baptist Hospital in Memphis. Dr. Jeffries spent several years as pastor in Tennessee, and has many friends there now.

Rev. Finley W. Tinnin, formerly pastor at Natchez, intends to give up the work of secretary in the Army Y. M. C. A. about May 1st and wishes to reenter the pastorate. Some church in need of a pastor will do well to write him, Box 58 Kelly Fields, San Antonio, Texas.

Dr. W. A. Borum accepts the call of the Natchez Church and will begin his work April 1st. He is one of our best preachers and most aggressive pastors. The cause at Natchez is now more hopeful than for a long time and with the new pastor the work will go forward to the joy of all.

Probably more Fifth Sunday meetings will be held in the churches this week than ever before. The purpose is to awaken and instruct our people that they may be more efficient in the Lord's work. If one is held in your association, see if you can be there and get the good of it.

Bro. J. E. Byrd last week taught a class at the First Church, Jackson, in the book "Winning to Christ" in connection with a revival meeting. Pastor Hewitt preached every night. We know of no better plan, nor any better man for it than this enlistment and training of the church members in the work of soul saving.

The Second Baptist Church, Atlanta, of which Dr. Henry Alford Porter is pastor, on Sunday the 17th paid off a mortgage indebtedness of \$19,000, and then added about \$1,000 for needed repairs. They are feeling good and others will rejoice with them. The pastor that morning preached on the text, "By faith the walls of Jericho fell down." He sounded a trumpet blast, the people shouted after the debt was raised, and they are now ready for more and larger work in the Kingdom.

It is well that the cantonment for soldiers in Mississippi was located in Hattiesburg, for it has a strong moral sentiment controlling the officials, and make a wholesome atmosphere for the boys. Recently the effort was made by some financially interested to have Sunday picture shows "for the benefit of the soldiers." The legislature was taken by surprise and passed the bill permitting them, but a strong delegation and vigorous protest came from the best people of Hattiesburg and the vote was quickly reversed.

Education Commission

R. B. Gunter, Secy.

If the names of delinquent subscribers to our college work appear in the next issue of the Baptist Record, how many will assist me by giving me their whereabouts? So many statements have been sent out, and no reply has come from nearly two thousand. A number of them may have died. Many may have moved away. By publishing the whole list in the Record we might clear this up. There is a great waste of postage in sending out statements to no purpose.

One man in Virginia gives \$5,000.00 to Christian Education. Clarence Millhiser of the same state gives \$60,000.00. This is the largest single gift ever made to Christian schools in Virginia. It will be even so in Mississippi when we shall emphasize this work as long as the Baptists of Virginia have.

Dr. J. T. Henderson was asked by Harry S. Mabie, of Bluefield, West Va., about colleges which foster the spiritual life of the students. He named Mississippi College. Mr. Mabie then writes Dr. Provine that he will have a boy ready for college in 1919, and would be glad to receive a catalogue from the college. There are many who feel the need of emphasizing the spiritual life. The world will go to pieces without it.

Many pastors have said that their churches can be depended upon for their apportionment for Christian Education.

Let us get out of debt. If we raise \$35,000.00 this year, we can get out of debt next year.

ARE YOU READY FOR MISSION DAY IN THE SUNDAY SCHOOL?

(J. F. Love, Cor. Secy.)

The day draws nigh for the great South-wide rally of Sunday School forces and the great Sunday School Mission Day of 1918. If your church and Sunday School forces show the enterprise which men and women have shown in Y. M. C. A., Red Cross campaigns, and in knitting sweaters for the soldiers, we shall this year put over the greatest missionary achievement ever accomplished by Southern Baptists through the Sunday Schools. The most weighty considerations appeal to us to do this. Are our pastors, Sunday School superintendents, Sunday School teachers and parents of Sunday School children getting ready for the great day? There is no time to be lost. Everybody ought to help stir up enthusiasm for this occasion. The day can be made a great one for the Sunday Schools, the churches, and for our general mission work.

Let pastors, superintendents, Sunday School teachers, and church treasurers get fixed in their minds the proportion in which the money raised on this day is to be divided between the Home and Foreign Mission Boards. The agreement between the Home and Foreign Boards is that 40 cents out of

every dollar shall go to the Home Mission Board at Atlanta, Georgia, and 60 cents out of every dollar shall be sent to the Foreign Mission Board, Richmond, Virginia. In former years there has been no little misunderstanding as to this division of the money. Let there be no misunderstanding anywhere this year.

Now for a fruit of all this good teaching we have been having in the Sunday Schools! The Sunday School pupil who has been properly taught knows that it is his duty to give of his means and to send the gospel into all the world. That duty is magnified by the providence which sets open doors before us in all nations. Make the day great in the missionary victories of the denomination.

WHY IS IT?

Dear Record:

You ask why is it that our people responded so much more liberally to our President's calls for liberty bonds and thrift stamps than to our Lord's call to missions, etc.? I think I can answer it with an incident:

A negro was getting on badly with his neighbor. Knowing that our Divine Redeemer wanted peace on earth even among negroes, I undertook to mediate between them. I had not gone far in my endeavors before I found that the one whom I felt most interested in was in fault. Upon making the issue square with him he reluctantly admitted it—as we do in the mission and thrift stamp business, but he would not amend it. I protested: "If you continue in the wrong after you see it, it becomes a willful sin against God. Who had you rather be found sinning against, Jim, a man or God?" "I had rather be found sinning against God!" answered Jim. "Why that's strange!" I replied, "why is that?"

With consummate satisfaction with his answer, Jim replied, "Why God would forgive me and man won't."

Ah, there it is. How we presume, how we presume. It may not do for me to say that a white man is like a negro, but you will admit that that negro was much like a white man. Men who have a promise to meet and name the price of land, or close the deal, or trade horses, or sell cows, will put on their slickers or blankets and face rain and sleet and snow. But those same men, having an engagement of long standing to attend the appointments of God's house are held away by distant thunder or even more distant cloud heads. They will stay away because of a pain that they say they are afraid they are going to have. Like the negro they seem to think God will forgive me but man won't.

In good hope behind the Blood.

R. A. COOPER.

If you have any copies of "The Finished Mystery," the latest book of the Russells in your possession, the government will get you if you don't lookout. When "Pastor" Russell died we supposed the "mystery" was about finished.

"He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully." Do you believe it?

Budget Laymen Department

N. T. TULL, Superintendent

All honor to the churches that are making a guaranteed monthly remittance to the board office. That is the goal towards which every budget churches should be working. When the churches all reach that standard we will be doing kingdom business in a great way.

On every dollar expended by the Foreign Mission Board, they must pay two cents interest on borrowed money. This is a burning shame and an everlasting condemnation on the financial methods of the churches of the Southern Baptist Convention. This interest account will aggregate enough to pay the expenses of twenty additional missionaries on the foreign field. None of that interest is chargeable to the churches that are on the budget. *They put the money where it is needed when it is needed.*

The budget plan furnishes every church, large and small, an easy and practical method by which and through which to work under a program that is kingdom-wide in its scope. Every dollar given through the budget plan is a "kingdom dollar."

Our great denominational program is a magnificent approach towards the plan outlined by our Lord in the Great Commission. Your church works under that program when it adopts the budget system.

If a little country church with just Sunday afternoon preaching can operate the budget plan successfully, it does certainly look like any well organized full-time church need not hesitate to adopt the plan. Investigate Bethel church in Rankin County Association, and Corinth church in Strong River Association.

The Bible is not a book of methods. It is a book of principles and standards. The best method is the method through which we may best approach Bible standards and apply Bible principles. The budget method of financing the kingdom fully meets these requirements.

I hope all the budget churches will give opportunity for their members to make a free-will offering to home and foreign missions before the first of May. A great call is going up from the boards for extra money. It is a patriotic duty that we should all be glad to meet.

May 1st is a good time to begin the budget. Now is the time to launch the plan to begin operation then. Give yourself plenty of time for preparation.

Our new tracts on the budget give full outline of the plan and describe the equipment necessary to operate the plan and where to get it. You can get as many as you need for the asking.

MATTHEW 24; LUKE 21; MARK 13.

(E. L. Wesson.)

These are three of the MOST important chapters in the Bible just now. They deal with overpowering conditons. Jesus told the apostles, as they were leaving the temple, that the temple should be so destroyed that not one stone would be left upon another. They were greatly stirred up by the statement and asked Him three questions. They asked, "when shall these things be and what shall be the sign of thy coming, and of the end of the world?"

Now I do not intend to prophesy, but I do want to look at the statements of Jesus in this momentous but fearfully mixed prophecy and see if any of it fits the present conditions. First, I want to call attention to the fact that whatever conditions may come upon the earth we will find them all foretold in some of the prophecies of the Bible. The Bible is the only real prophetic book. There are other books that contain predictions, but the Bible foretells what is to be with the assurance of certainty. There are no *perhapses*, nor *may-bes*, nor *probables* in the prophecies of God's word. Things seemingly impossible are spoken of with as much assurance and freedom as common-place occurrences. That is one of the marvels of the book.

The very first prophecy in the Bible, said to have been spoken as God was driving Adam and Eve out of the garden, said, as a mere matter of fact, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." That had its first fulfillment in the actual killing of snakes by the human race. But strange as it may appear some four thousand years afterward one was born of a woman, who claimed never to have known man, and it was said of Him that He took upon Him "flesh and blood; that through death He might destroy him that had the power of death, that is, the devil."

Then the next prophecy, said to have been spoken to a man who had no child, calmly said, "In thee and thy seed shall all the families of the earth be blessed." Speaking as though it were just a common thing. And strange as it may seem, about two thousand years afterward one did come from that man's seed who has blessed the whole world with uplifting light and truth.

Then another spoke of a stone, which was seen in a dream as cut out of a mountain without hands, and which was seen to fill the whole earth, as the kingdom which the God of heaven should set up, and which should break in pieces all other kingdoms, while it should stand forever, as though it were a mere matter-of-fact event to occur.

One special feature of all Bible prophecies is that those who utter them, or wrote them, seemed never to have cared what the people thought about what they said. We are afraid that people will not believe what we say, but they seemed never to care. They mixed things future and left it with the world to study; and thus far neither time nor designing men have been able to keep their words from coming true.

Were there nothing else to convince me of the Deity of Jesus Christ, His prophecies in

Matthew 24; Mark 13, and Luke 21, fulfilling as they now are in this world conflict, would make me exclaim of Him and to Him, "Thou art the Christ, the Son of the living God."

Almost every prophecy has a double reference and fulfillment. First, to things near at hand. Second, to things remote. The destruction of Jerusalem under Titus was the first and local fulfillment of these prophecies of Jesus, but only the first. That was only a local indication of what would be some time. What is said in Luke 21:25, 26 was locally true in the awful seige of Jerusalem, but that was only "a tempest in a tea-pot" compared with what the words imply, and with what is now taking place upon the earth. There is now all over the world, "Distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things that are coming on the earth." Those words are actually being fulfilled now in all the world, and they never had a world-wide fulfillment before.

Then notice Matthew 24:21, 22, which says "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor even shall be. And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." That was fulfilled in a measure when Jerusalem was destroyed, but to a very limited extent, but now it is being fulfilled throughout the entire world. There never has been anything to compare with this since history has been kept of the deeds of men.

Our mistake in studying these prophecies has been, that we have eased our consciences by saying to ourselves that this Scripture was fulfilled in the destruction of Jerusalem and the sufferings of the Jews. We have thought that because it was then locally fulfilled we would never have to meet the dire conditions. But we missed it. That was only the fulfillment of the answer to the first question; we are getting the larger fulfillment now, and we are just beginning to feel the sufferings that are to be. I say, just beginning, for I greatly fear that we cannot even now conceive what is to be in this dreadful strife.

I am not writing this from gloominess. I am not gloomy. While I dread the sufferings through which the world has to pass, I rejoice in the fact that conditions are actually demonstrating the Deity and consequent foreknowledge of my Lord. He did not make this come any more than He made the Romans besiege Jerusalem. But He foresaw that it would come and told us of it; and the double fulfillment makes me rejoice in the deepest of my sorrow; for it seems to me that this is the last of the world's great wars before He who spoke these words shall come back to claim His own. What shall be, or how much the world will have to suffer, before the prophecy is fulfilled to the letter I do not know, nor can I even guess. But I do know that for the elects' sake these days shall be shortened. When the elect come to realize that this present world condition is the fulfillment of the words of our Lord, and confess it and teach it and thus bring about a recognition of it throughout the world the days of blood will be cut short. Until then

the heathen must rage. We are not there yet. But whatever may be the outcome, "He must reign till He has put all enemies under His feet." This is God's punishment of the world for sin—see Isaiah 13:11. Sin is so rampant now, right here in Mississippi, that an officer of the army had to go before the legislature to ask that laws be passed to enable the army officers to protect the soldiers from evil women, etc. Add to that fact the graft that has been practiced in the construction of the necessities of war, as has been brought out in investigations by congress. Graft by those who have been trusted by the government. Then think of the worldliness of the very heads of the government at such a time as this—going to theaters and balls, etc., when the very nation is in peril. All of these things show that we do not realize that we are right now undergoing the fulfillment of this prophecy of our Lord. But we shall come to it. Not, perhaps, until too late for our country's salvation, but in time to see the hand of God in the fulfillment of His word: for every jot and tittle of His word shall be fulfilled.

I do not pretend to say what is going to be the outcome. Jesus did not say that. But I do say that the conditions now literally fulfill what Jesus said should come to pass. I put all into His hands with full assurance that He will work all for good to those who love Him.

SOME THINGS BY THE WAY.

(T. J. Moore.)

My main work just now is arranging Church-to-Church campaigns by meeting with program committees, organizing trained workers' teams to be in the campaign, etc. But some other work is being done "by the way."

Fourth Sunday in February and two days following I was with Pastor Gardner in Popular Springs Church near Mendenhall, installing the Budget Envelope system. They doubled their amount to pastor's salary of last year and went to one-half time. The amount pledged to our State Budget is over three hundred per cent. above last year and they were left "happy on the way."

News that Lowrey's Creek Church in Jones county had gone to pieces in a bad division resulting in the withdrawal of many of their members, came to my ears with a request that I visit them. I spent two days and all were brought together after some special confessions and then a general hand-shaking confession. They were left happy and hopeful and ready to secure a pastor and go to work.

From the convention in Kosciusko I came to Forest to arrange a Scott county campaign, and having Sunday to spare I ran out to Lena, my old stamping ground. They are without a pastor just now and asked that I lead their offering for Home and Foreign Missions, and an \$80.00 debt to the retiring pastor. They got up on short notice two good congregations. Their apportionment for the two causes was \$75.85. They settled the salary debt and went past \$120.00 for missions. They also took positive steps toward securing a pastor. Rev. Joe. Canzonari was in the evening service and charmed the people with his splendid singing.

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tinued, drop us a card. It is expected that all arrears
will be paid before ordering paper stopped.
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olutions, of 100 words, and marriage notices of 25 words,
inserted free; all over these amounts will cost one cent per
word, which must accompany the notice.

EDITORIAL.

PRAYING FOR VICTORY

A few weeks ago in these columns was ex-
pressed the general sense of an approaching
crisis in the great world war and the earnest
hope that our people should give themselves
to unceasing prayer for the favor of God on
our armies, our Allies and our cause. Those
who have been reading the daily papers are
fully aware that the crisis has come and at
the time of this writing latest reports tell
of fierce fighting now in progress along a
wide battle front. Last Sunday doubtless in
many churches the people prayed for those
who represent them on the firing line. But
it is not simply a Sunday exercise, nor a
church matter; it ought to be constantly on
our hearts. This is certainly the most serious
epoch in the world for many centuries. There
are epochs in which the world is set back for
centuries and there are epochs in which the
world is set forward by centuries. The pres-
ent crisis is almost certain to be the one or
the other. Which it shall be will be deter-
mined by the attitude of God's people, and
their attitude will be shown in prayerfulness
or in prayerlessness. The words of Longfel-
low about "An age on ages telling" is more
descriptive of today than of the one in which
he wrote. Whether "to be living is sublime"
or not depends on the way we are living.

Prayer is not the only factor in determin-
ing the issue and the destiny of the present
struggle and of our generation, but it is the
one which indicates the real condition of the
people's minds, and the attitude of people
toward God is going to determine this war.
First of all it is a recognition of our depen-
dence on Him, and of His sovereign right to
determine all issues. If we try to go without
Him to walk or work independently of Him,
He will teach us by severe discipline our mis-
take and our sin. It doesn't matter how good
our purpose, how noble and unselfish our aim
and how philanthropic and humane our
methods, we cannot attain end sought without
a conscious dependence and reliance on Him.
In a revival meeting where the end sought
is the salvation of souls even that work, the
Lord's own work, cannot be done except by a
sincere reliance upon the strength of a gra-
cious God. And this work of driving back
the oppressor, saving men and the world from
the demon of tyranny and autocracy and re-
lieving the oppressed cannot be successfully

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attained except as we lean on the Lord for
strength and look to Him for victory. The
story of Gideon is still good for our genera-
tion, who dismissed the multitude and accept-
ing the word of the Angel of Jehovah who
said, "Go in this thy strength," took three
hundred men and scattered the multitude of
the Midianites. Jacob could not even enter
upon God's promised possession until Jehovah
had humbled his spirit, withered his thigh and
sent him back to Canaan a crippled man but
a prince with God.

It is not meant here to intimate that God
will honor a criminal cause because anyone
prays to Him, or that He will allow a worthy
cause utterly to fail because of the failure of
men, but it is certain that good causes have
been long delayed by the shortcomings of those
who represent them and that God's cause has
often suffered from the failure of those in
whom He has trusted. Surely this is a mat-
ter about which we can afford to pray; about
which we cannot afford not to pray. We are
not fighting because we love to fight. There
was no war party in America, nor among
our Allies. We did not seek it, but earnestly
sought to avoid it and remained out so long as
a decent sense of morality would permit us
to be neutral. The sword was drawn only
when it was evident that no man or nation
was safe from robbery and plunder and no
woman secure against bestial lust and no
child too tender to be thrust through with
barbarian's bayonets. Not to rise for the de-
fense of these and to make the world safe for
the weak to live in would condemn any man
as a coward and a criminal. And when we
draw the sword in honor and truth, we may
draw the lightning of God's judgment upon
the oppressor by our praying to Him on our
knees and in our churches. We fight for the
sacredness of treaties and plighted word, for
international law and universal justice and
the rights of mankind. When we give our
young men and our millions to this sacred
work, we are unfaithful to them and to the
cause for which they give their lives if we
do not make their work secure by supplica-
tion before the throne of God.

There are certain elements of prayer which
are always essential to its efficacy and are
needed in this time no less than others. If
we prevail we must acknowledge our own
sins, making humble confession of them and
our unworthiness, and seek to correct the
sins of the past. Our personal sins will make
us to know that God's hearing us is of His
mercy. The sins of the nation are to be
acknowledged and corrected so far as our in-
fluence goes. In the prayer which Jesus
taught us he included a petition for forgive-
ness. A time of national peril is a time for
cleaning up both personally and nationally.

Along with this, there must be forgiveness
of others. This is no time for bitterness and
hate and anger, even against the Germans.
Hatred is murder and anger will surely lead
to it if entertained. Personal hatred and
anger are no part of this fight. It is a task
above that. Let none of our men at home
or in the army cherish it for we must pray
and fight in the same spirit. Beside this
there must be resignation to the will of God.
If God is sovereign He has a right to decide

all issues. If He is infinite in wisdom, He
will make no mistake. We are not prepared
to pray until we are willing to leave it all in
God's hands. To put it more strongly yet,
we are not fit to succeed until we are willing
to fail if it should be the will of God.

With all this said, now is the time to pray,
to pray without ceasing, to besiege the throne
of God's grace and to pray for victory.

COME BOLDLY

The attitude of humility in prayer does not
prevent boldness in coming; indeed it is a
condition and accompaniment of boldness.
The same causes which produce humility will
give great assurance in coming to God. Both
are grounded in a correct and full knowledge
of God as revealed in Christ. This is clear
from reading the verse in Hebrews: "Let us
therefore draw near with boldness unto the
throne of grace, that we may receive mercy,
and may find grace to help us in time of
need." It is wholly due to ignorance and
dishonoring to God for a Christian to ap-
proach Him timidly, as if afraid of Him.
Back of it in many cases doubtless is the un-
certainty on the part of the worshipper as to
whether he is a Christian and has any stand-
ing with God. And this uncertainty is prob-
ably due to a confused conception of the plan
and ground of salvation. Some people are
Christians who are unstable and inefficient
because the way of salvation is not clear
in their minds. Many preachers do not make
it clear, and for this reason some Christians
go hesitatingly through all their lives. There
are others who have never known the plan
of salvation at all and are not saved. They
have a mixture of grace and works that
makes them unstable because they have never
really and fully trusted Christ for salvation.
Trying to establish their own righteousness,
believing that their standing with God is in
some way dependent on the way they live,
they can never have genuine peace nor con-
fidence in the presence of God.

But even a Christian may get into confus-
ion and some of them are deprived of power
in life and boldness in their approach to God
because they forget the ground of their ac-
cess to Him. The same writer who said "Let
us draw near with boldness," bases it on a
"therefore." There's a reason; and the rea-
son must be known or there can be no gen-
uine and proper boldness. The reasons are
given in the verses immediately preceding:
"Having then a great high priest, who hath
passed through the heavens, Jesus the Son
of God, let us hold fast our confession. For
we have not a high priest who cannot be
touched with the feeling of our infirmities,
but has been in all points tempted as we are.
Yet without sin." It is the purpose here to
call attention to the reasons given for bold-
ness without discussing them. (1) We have
a representative before God who is without
sin. (2) He is God's own Son. (3) He has
passed through the heavens and stands in the
very presence of God. (4) He knows us
thoroughly, sympathizes with us perfectly
having experienced the shock and lure of
temptation at every point of approach. Our
security is grounded absolutely in Him and

we can come now as of right without a quaver into the Father's presence, into His secret chamber. We have the same standing with God that Jesus Christ has, the same confident child-like approach into His presence; we have His claim for a hearing and an answer. God loves us in Christ, for Christ's sake and as He loves Him and will deal with us as with Him and wholly in His name.

TWO GREAT DAYS WITH NEGRO BAPTISTS.

(J. G. Gambrell.)

It may be recalled, that, some time back the great National Baptist Negro Convention divided. This division at once affected the life of several million negro Baptists, for negro Baptists had one National Convention, not two great sectional Conventions, as the white Baptists have.

Out of the split in the National Convention grew divisions in the State Conventions, in the associations and in the churches.

Prior to this division, the Southern Baptist Convention had taken steps toward helping the negro Baptists to found a seminary. But this good work was greatly embarrassed by the division.

At the Convention in New Orleans a commission of seven white brethren were appointed to tender their good offices to the negro brethren in the interest of peace. Pastor Hailey and this writer, as members of the commission, visited the two National Conventions last fall, one in Atlanta, the other in Muscogee. We were deeply impressed with the strength of the two bodies, both as to numbers and intelligent leadership. The two conventions were informed as to the action of the Southern Baptist Convention, and were asked, if it seemed good to them, each to appoint a commission to meet with the commission of the white convention, so that, if possible, a basis of unity might be found. It was made plain to them, that the good offices of the white commission carried with it no sort of authority. The two commissions were appointed by the colored conventions, and met with their white commission in Memphis, Ten., the 19th of this month. At the suggestion of Pastor Hailey, secretary of the white commission, leading men on both sides of the trouble were invited to meet with us for a general conference.

When we faced the congregation in Memphis we found an impressive assembly. There were negro Baptists from Philadelphia, Chicago, Louisville, Washington, St. Louis and from most of the Southern states. They were educated men; great preachers and strong men every way. They had come together, as was apparent, under a solemn sense of responsibility.

A large part of the 18th, the day before the meeting of the commissions, was spent in prayer and talks. The conditions were trying, as one would suppose, because antagonisms had been created and many things said on both sides that ought not to have been said, but I never saw a set of Christian men behave themselves better. The preliminary meetings were of the highest order. I, myself, got a spiritual up-lift that I can never

forget. There was a good deal in the meeting that was peculiar to the negro race, but genuine. There was in-toning so impressive, that if the Episcopal clergy had heard it, they never would undertake that role any more. It belongs, pre-eminently to the negroes. There were prayers such as one scarcely ever hears. One prayer in particular moved me to the depths.

That meeting seemed to set every man's face toward the future and away from the unhappy past, so, that, when next days, the three commissions met together, with Pastor Boone of Memphis, presiding, we had an excellent spiritual preparation for the delicate and difficult work before us. It happened there, as it always happens when the spirit of God comes upon a people. Self-will was subdued, and hearts were turned toward each other, that had not been in the closest fellowship for years. There was much plain talk, real Baptist talk about what the people wanted. It was said on all sides, the Baptist people want peace, and are entitled to it. The human element was submerged in the great desire to do the right thing.

After hours of deliberation, during which not one unseemly word was said, all parties agreed on a basis of union. That agreement will be given out to the press by Dr. Hailey, and will not be incorporated in this article. It was such a basis as Christian men could agree on and it will undoubtedly bring our colored brethren together in fraternity and co-operation.

While the three commissions were deliberating in Howe Institute, a great congregation waited in a nearby church and prayed for divine leadership. When all parties had agreed, the three commissions went over to the church and the paper was read. Fervent addresses were made. The two brethren who had been supposed to be the farthest apart, shook hands before the whole audience amid the warmest demonstrations by the people.

This much might be said here—it is recommended that the two National Conventions meet in the same city at the same time and the basis of agreement submitted to each Convention, and, if ratified by both, then the Conventions are to come together into one body. With the spirit prevailing, I do not doubt that the whole plan will be carried through. It is a triumph of grace.

The negro Baptists of America are a tremendous force for orthodoxy and spiritual religion. The white people need them. They need the white people. This union of two great forces led by men of strength means a tremendous re-enforcement to the general Baptist cause.

Our brethren North have felt this. We had communications from conferences in different parts of the North, expressing profound interest in the great work we were to undertake. I seriously doubt if a better thing has happened for the Baptist cause in a long time.

Humanly speaking, Dr. O. L. Hailey, more than anybody else, deserves the credit for this consummation. He had faith. He gave a great deal of time to writing letters; his tact and his deep sympathy for the colored brethren, gave him influence with them.

It is in a very high sense, the triumph of the patient efforts of one man whose heart was set to the right thing. I am sure the brotherhood, white and black, will be glad to know of this triumph of grace and good sense.

CALL OF THE HOUR.

Southern Baptists should not be content with less than one million dollars for the current work of the Foreign Mission Board this year, and with less than two-thirds of that sum for the Home Board. This is reasonable, both from the viewpoint of our ability and of the enlarging and more urgent demands.

If all the two and three quarter million Southern Baptists were enlisted and would contribute to these Boards, the per capita sum would be very small. It must be borne in mind, however, that multiplied thousands are unenlisted and will contribute nothing, and that many others of ordinary income cannot contribute largely, because of the high cost of living; a tenth is perhaps a generous standard for them. This appeal is intended primarily for men who are earning a good surplus; it is my conviction that Christian men of this class should appropriate to the cause of liberty and the Kingdom of God during these war times all of their income above a reasonable living. This is no time to lay up treasures on earth; the money we make now is blood money.

I call upon my brethren all over the South to join me in this policy during this hour of crisis; such consecration of money would enlarge and enrich our own lives, secure the sum suggested for our two Boards, and enable them to be might factors in the propagation of the Gospel and in making Democracy safe for the world.

J. H. ANDERSON, Chairman,
Executive Committee of Laymen's Missionary Movement of Southern Baptists.

MOODY BIBLE INSTITUTE.

The Moody Bible Institute of Chicago announces a Special Summer Music Course for the Evangelistic Singer and Player, for the six weeks extending from June 26 to August 7th.

The Institute, which is so conveniently situated in the heart of Chicago and near Lake Michigan has a music course faculty of eight capable and experienced instructors under the supervision of Dr. D. B. Towner, the well known hymn writer and composer.

All who realize the importance of the Gospel message in song, as well as in sermon, will find this course of special value. It should appeal to pastors, evangelists, theological students, missionaries on furlough, superintendents of Sunday Schools, leaders of Young People's Societies and other Christian Workers wishing to become more efficient in service.

Students have the privilege of attending any of the other classes of the Institute without additional cost. Instruction is given in the English Bible, Personal Evangelism and Practical Methods of Christian Work. A bulletin outlining the courses offered and giving full information will be sent upon request.

SOME QUOTATIONS FROM MINUTES
OF STATE CONVENTIONS.

(J. F. Love, Cor. Secy.)

The State Conventions in their sessions during the last fall and winter manifested unusual concern for Southern Baptist Foreign Missions in the presence of present world conditions and new opportunities. This interest is reflected in the minutes of the respective conventions. We quote briefly actions taken by some of these conventions:

Alabama—"Of all times this is the time when we can least afford to retrench on foreign missions. Though war taxes are heavy, and we are patriotically trying to do our 'bit' in the war with Germany, we must not forget that our King calls us to another contest, that with the Prince of Darkness, which is not a whit less important. Our Foreign Board was never in greater straits to accomplish its task than at the present time. Besides the urgent needs of the fields now occupied, in some cases so acute as to be distressing, new fields will soon make to us the great Baptist challenge of the age. In view of these facts together with the action of the last session of the Southern Baptist Convention the Executive Board recommends that the Convention add 5 per cent. to the apportionment of \$33,000 made at the last Convention and pledge ourselves to raise \$36,300 for Foreign Missions the current year."

Arkansas—"Arkansas' apportionment is \$15,000. We recommend that \$2,000 be added to this amount, making \$17,000 which is our proportionate part of the necessary increase. We also urge that the pastors of Arkansas lay the facts and burdens of the Foreign Board at this time upon the hearts of the people." (These figures have been advanced.)

Dist. of Columbia—"We should put our strength into Foreign Missions because the call of the world has been sounding here with increasing insistence. The time is long past when we could ignore the call to the far-flung mission fields."

Georgia—"The Foreign Missions task is unique in that its need is not that of a single enterprise, but of all the Christian enterprises in one appeal. All that is represented in Georgia by State Missions, Home Missions, City Missions, Associational Missions, Church Building, Pastor's Salary, Ministerial Educational, Sunday Schools, Hospitals, etc., is included in this one single appeal of Foreign Missions. And our people should be made to know that all of these varied departments of work among a thousand millions of souls in foreign lands cannot be adequately provided for on the basis of the need of one like departmental appeal in the home work. Southern Baptists, Georgia Baptists helping, should so increase their gifts to their foreign work as to enable their board to enter new and inviting fields and to supply the pressing needs of their workers and their work in the fields already occupied, and this though it means the increase of our Foreign Mission budget by hundreds of thousands of dollars."

Kentucky—"Your committee wants it clearly understood that they are for our Kentucky budget and believe that all gifts ought

to go for that until that is met. But your committee is also profoundly convinced that there are many of our laymen who ought to be buttonholed by their pastors or some representative of the Foreign Board for gifts of \$1,000 and up for the cause of Foreign Missions. The apportionments to the various states lack more than \$100,000 of meeting the actual needs of our Foreign Board this year, without sending out any new recruits. Rich laymen in Kentucky ought to give at least \$20,000 of that amount, over and above and beyond their gifts to the budget."

Louisiana—"That above all, as Baptists, we realize our opportunity in this our day and generation, and into this world condition that now is coming to the white heat, we pour ourselves without stint or measure for if we do, it will be felt for generations to come." Therefore: Resolved, That we, the Baptists of Louisiana in Convention assembled hereby pledge ourselves to do our best to increase the per cent of our offerings to Foreign Missions so that we shall raise our part of one million dollars for this fiscal year and we hereby call upon the other states of the Southern Baptist Convention to do the same.

Mississippi—"Our apportionment as reported to the Southern Baptist Convention—\$26,000 for Home Missions and \$36,000 for Foreign Missions—must be made the minimum. In addition to this we should raise not less than \$5,000 for Home Missions and \$10,000 for Foreign Missions. In this hour of stress and storm when the world is passing through a baptism of fire and blood we cannot afford to retrench in our Foreign Mission work anywhere."

Missouri—"Owing to the increased cost of living, felt keenly in our own land, and yet more keenly upon the foreign field, it has become necessary to increase the salaries of our missionaries; we are, therefore, compelled to increase our regular contributions, or else recall some of our workers."

"To adopt a policy of retrenchment in this time of world crisis, would be deplorable in the extreme. This is the hour that calls for prevailing prayer, heroic service and sacrificial giving."

New Mexico—"God has been generous to us and has placed in our hands much goods, and is trying by His many gifts to make us worthy stewards. Can we afford to let the cause of foreign missions suffer at an hour like this? The battle of centuries is at its turning."

"Your committee recommends that we pledge the Baptists of this state to raise for this work this year not less than \$2,750, and that vigorous effort be made to get information of the needs to every Baptist in the state and to secure a contribution from each one."

North Carolina—"States, Associations, churches and individuals are earnestly besought greatly to increase their contributions to this work in order to save it from the peril of growing obligations and enable the Board to enter new fields to which Providence has thrown the doors wide open and waving harvests invite us. Some devoted friends are giving the board Liberty Bonds which they purchase to help their country, and others are

investing in the board's Annuity Bonds which pay good dividends. Such examples are recommended to all our people. North Carolina gave to Foreign Missions last year \$47,823.56. This year we gave \$57,315.89, nearly \$10,000 advance in one year. Next year shall we not make it \$60,000 and guarantee it?"

Oklahoma—"Our Foreign Mission Board reports \$749,140.52 received the past year on the general work, and including gifts to the Judson Centennial Fund \$961,970.48. Texas and Louisiana Baptists at their recent annual meetings resolved enthusiastically that Southern Baptists should raise by April 30, 1918, \$1,000,000 to meet the needs and opportunities of our Foreign work. We recommend that Southern Baptists join heartily and generously in this undertaking, and that we raise our apportionment to \$25,000."

South Carolina—"This Convention hereby goes on record as undertaking to raise \$75,000 for Foreign Missions by May, instead of the \$60,000 heretofore apportioned."

Tennessee—"The Board is in immediate and urgent need of a large number of new missionaries for evangelistic, medical, school and other departments of the work. To meet this need the Board was able to send only twelve at its annual meeting, which is not one-fourth of the number needed now. Your committee most insistently urges all our Baptist people to greatly increase their gifts, by paying their tithes and making special offerings to this the greatest of all kingdom enterprises, in order to save the board from the peril of debt and enable it to enter new fields to which providence has opened wide the doors and to which ripe harvest fields invite us."

Texas—"Resolved, that we hereby issue a challenge to Southern Baptists to set as the goal of their missionary endeavor the raising of a sum, the minimum of which shall be One Million Dollars (\$1,000,000) before the meeting of our Convention in May, 1918, and that Texas Baptists pledge their most sacrificial efforts, and their unstinted co-operation to this enlarged program. We believe nothing less than this will begin to discharge our sacred obligations in this eventful day, or meet the terrible responsibilities of such a crucial hour."

Virginia—"Obeying the expressed wish of the Convention in New Orleans, the Board has been compelled to assume obligations which amount to \$165,000, more than the Southern Baptists gave to current support last year, and this amount leaves more than \$200,000 in urgent needs unprovided for. "Early in the summer the writer of this report made a suggestion, through the columns of the Religious Herald, that Virginia Baptists lead the way to the solution of this problem by raising more than their apportionment. Virginia was apportioned \$85,000, and it would not be a hard matter to make this \$100,000, or more."

Should not such South-wide and unanimous action call all our people to this task and insure the success of a Million Dollar Campaign. Tell everybody about this great spirit which is taking possession of our people and help bring and help enlist every man and woman of our churches for this effort.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

DID YOU KNOW:

That "faith and works go hand in hand?"

That we now have ninety-five churches on the budget?

That the man who never makes mistakes never makes anything?

That every dawn of morning should be to you as the beginning of life?

That scores of churches which have not adopted the budget system for collecting funds have adopted the budget apportionment?

That when you move into a new community you should hunt up the pastor of the church and report for duty?

That you should never get so busy about your own affairs as not to have time to attend to the interest of the Kingdom of Christ?

That Missions is the effort which God's people are making under the inspiration of the Holy Spirit to realize in all the world God's redemptive purpose in Christ Jesus?

PASTORAL EFFICIENCY

The efficient pastor is a man who does *the work* of the kingdom and not simple *a work* of the kingdom.

The work he has to do is that of developing the church of which he is pastor. This development consists in the unfolding of the lives of the members of the church, in training them for the service of Christ, and in thrusting into the world-kingdom life projected by the Master.

To be efficient the pastor must live for this purpose. He must sacrifice every personal aim and ambition to this end. He must give his whole time, his every thought and his undivided attention to the accomplishment of this task.

To him preaching must not become an end in itself, but the means to an end. So also his visiting and every other pastoral function. The objective before him is the building up of the church that every member may grow into the perfect stature of manhood in Christ. As Christ the Great Shepherd gave Himself unreservedly for the salvation, sanctification and glorification of the church, even so must the true pastor give himself for the perfecting of the members of the church.

Such a pastor studies to know what are the best things for his members and not what are the pleasant things. He is after soul development and not bodily comfort. Hence, he will teach, reprove, correct and direct. (2 Tim. 3:16-17).

He believes that the activities of the kingdom are the very best activities for the

Christian and into these activities he leads and directs his people. He is not afraid of a Mission offering or even a high-pressure collection for he knows that the only cure for selfishness and sordidness is the spirit of liberality, and that liberality can only be secured by the practice of giving. He does not feel that questions pertaining to denominational activities are an infringement upon the sacred functions of the pulpit for he sees in denominational activities the physical expression of the kingdom life generated by the gospel.

Hence, the efficient pastor is the pastor who co-operates in all denominational activities and impresses on all occasions upon his members the absolute necessity of supporting denominational activities by their gifts.

MISSISSIPPI AND HOME MISSIONS.

(Victor I. Masters, Supt. of Publicity.)

When this comes to the reader we shall be very near the first of April, and there will be only one month in which to make up the score for the year of contributions of Mississippi Baptists to Home Missions.

Up to March 20, the receipts from Mississippi were \$5,838 of an apportionment for the year of something more than \$32,240.00, leaving a balance of about \$26,402 to be raised by April 30, if Mississippi Baptists are to take care of the Southern Baptist Convention apportionment to Home Missions.

In addition, the Home Mission Board is, in carrying out the Convention's instructions at New Orleans, expending \$60,000 in the army camp work in the South, as the contribution of Southern Baptists to this great co-operative service with the War Work Council of Northern Baptists and with various State Mission Boards in the States where the camps are.

Mississippi's proportionate part of this \$60,000 would be about \$3,850. Each church, if it wishes to bear its part in sustaining this great and blessed service, should add twelve per cent to its apportionment. A number are going far beyond that. Most gratifying success is attending our Baptist efforts for our soldier boys. We urge pastors to put this cause on the hearts of our churches and give them an opportunity to give liberally to it. We have every confidence they will give gladly.

We are this spring more entirely dependent on the initiative and active interest of our pastors and laymen than we have ever been.

For months a large part of the time and attention of Dr. Gray has of necessity been given to the establishment and direction of our Baptist Army Camp Work. It is in the very nature of Baptists that they have less facility than most Christian bodies at official co-operation where the government directs. To bring our army camp service forward to where it is confessedly ahead of that of other great evangelical groups, at least

for the present, to conserve Baptist principles while at the same time we adjust ourselves properly to the requirements of military regulations and to co-operation with the Y. M. C. A., the government's designated religious clearing house in the camps, has been a great and difficult task.

In this work Dr. Gray has had the able assistance of Dr. George Green, director of Camp Activities. The point I would make here is that Dr. Gray has found himself entirely unable to give that attention to the financial campaign for Home Missions that he has usually given, while the work of Dr. Green is not to help raise money, but help see that it is spent to the best advantage in this great activity.

The Home Board confronts greater financial needs than it has ever confronted, and has fewer official workers with which to raise money. The Board affectionately urges upon Mississippi pastors that they lead their people to see what great issues are at stake in strengthening the hands of this agency through which our people are laboring to make and keep our country Christian, and that they lead them in great giving.

Our Baptist people have helped raise millions for welfare work in our armies. But there is no one but the people of God who will help in maintaining a great effort to preach Christ to men's souls, that their highest and supreme welfare may be safeguarded. To give liberally even to a needed service for the comfort and recreation of mind and body, while we stint our support to the definite work of reaching the soul, would be to discount, if not render void, our testimony to the Deity of Christ and men's need of a Saviour.

Stand by Home Missions, pray for and give to Home Missions now. The need is very great, and the King's business requires haste.

Our tracts and other instructive material may be had from Dr. J. B. Lawrence, Cor. Sec., Jackson, Miss., or a card to the Publicity Department of the Home Board, Atlanta, Ga., will promptly bring a package containing a number of tracts giving information about the work.

Home Missions Rooms, Atlanta, Ga.

ANOTHER SUGGESTION.

I notice in March 21st issue of this paper a suggestion from Bro. J. G. Chastain that the friends of Mississippi College express their appreciation and gratitude by placing on the college campus a statue of our great leader, Capt. W. T. Ratliff, for efficient service rendered. This is fine. But I suggest we put it in the form of a church building and name it the Ratliff Memorial and should this be done I will give twenty-five dollars toward it.

MRS. W. A. ROPER.

Have you thanked the Lord for the fine weather we have had for the past month, and for the good shower He gave us this week? Conditions could not have been more favorable for planting and getting everything ready for a great crop. You need not wait for a presidential proclamation and a special thanksgiving day. "Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ."

Mississippi Woman's Missionary Union Page

MRS. P. I. LIPSEY, Editor, Jackson
 MISS M. M. LACKEY, Cor. Sec. Treas., Jackson
 MISS MARY RATLIFF, College Correspondent, Raymond
 MRS. C. C. LONGEST, Building & Loan Fund, Oxford
 MRS. J. L. JOHNSON, JR., State Trustee, Training School, Hattiesburg
 MRS. JEFFERSON KENT, Personal Service, Lead-forest

Central Committee.

President, Mrs. A. J. Aven, Clinton
 Vice-President, Mrs. A. K. Godbold, McComb; Mrs. Martin Wall, Clarksdale; Mrs. E. K. Lide, Columbus; Mrs. F. H. Bancroft, Picayune.
 Other Members: Mrs. J. L. Johnson, Jr., Mrs. L. M. Hobbs, Natchez; Mrs. I. P. Trotter, Shaw; Mrs. Wm. B. Jones, Baldwin; Mrs. McDonald Watkins, Natchez; Mrs. C. C. Longest, Oxford; Mesdames A. H. Marino, P. B. Bridges, W. A. Borum, Jackson; Mrs. Nell V. Bullock, Meridian.
 Recording Secretary, Mrs. Rhoda Enoch, Jackson

All funds should be sent to Dr. J. B. Lawrence, except the Literature Fund, which should be sent direct to Miss M. M. Lackey.

A VISIT TO COLUMBUS.

Within the past two weeks, it has been a great pleasure to me, to go back to Columbus, my home, for the long ago, where my husband was pastor and where he spent some of the happiest days of his life. For many years before that time, he had been a teacher and while he had always preached to country or village churches, he had not devoted his entire time to the study of God's word, and to the blessed ministry of a pastor. He said of himself, that he learned more of the Bible during his pastorate in Columbus, than he had ever known before, and he found great joy in ministering to the sick and troubled, not only in his own church, but among the members of other communions. While many of my best loved friends have been taken to the home above, there still remain some who are very dear to me, whose names I rejoice to mention. Mrs. E. K. Leide, now a member of the Central committee, and her daughter, Miss Annie; Mrs. E. T. Sykes and two daughters, Mrs. Hamilton and Miss Augusta; Col. and Mrs. Lincoln, with their sweet daughter, Sue Mae, who so tenderly cares for an invalid mother; Mrs. Stinson, Mrs. Antony Whitfield, who was baptized by my husband; Miss Bettie Whitfield, and others, whom I may have overlooked. With some of these friends I enjoyed sweet fellowship in their homes and was privileged to partake of their hospitality.

The ladies composing the four circles of the Columbus Baptist Churches observed the special season of prayer for Home Missions, during last week. I had the privilege of attending two of these meetings, the first, in the interest of the Church Building and Loan Fund, led by Mrs. Ford, to whose efficiency and earnestness in the work, one of her sister workers testified. On Wednesday afternoon I attended the meeting for "Ingathering," in which special attention was given the work in Cuba and the Canal Zone. This meeting was led by one of the veteran workers in the old First Church, Mrs. E. T. Sykes, "Miss Callie," as she is familiarly and affectionately known. When the circle system was inaugurated she firmly declined being made general president, saying that the talents of the younger sisters must be recognized and cultivated, though she still delights to take part in every good work. The general president, Mrs. Stallings, is fully consecrated to the Lord's work and is held in highest esteem by her Christian sisters.

Another notable meeting which I attended

while in Columbus, was a gathering in the Methodist church, of Christian women, representing all the evangelical churches of the city. Mrs. Sarah Sherrod Sheffield, acting as leader, stated the purpose of the meeting, which was, primarily the calling upon God for help in this time of sore need, in view of the crisis brought upon us by the world war. It was indeed inspiring, to be permitted to take a part in a meeting characterized by so much fervor and spirituality.

Many kind words of appreciation were spoken of the new pastor, Mr. Holcomb of the First Church. I was prevented by sickness from hearing him preach on Sunday, but on Monday, we accepted a very gracious invitation to take a drive in his new car, with himself and family, through this very beautiful city.

MRS. JULIA TOY JOHNSON.

FIRST DISTRICT MEETING TO BE HELD AT HAZLEHURST, MISS.

APRIL 2nd AND 3rd, 1918.

Presided over by Vice-Pres. Mrs. A. K. Godbold.

Afternoon, Tuesday, April 2nd.

Conference of Superintendents and Young People's Leaders.

Quiet Hour, subject, "Prayer," Mrs. R. L. Covington.

Hymn for the year, "Lord Speak to Me."

Appointment of secretary for the meeting.

Appointment of enrollment and resolutions committees.

Recognition of Superintendents, Young People's Leaders and other associational officers.

The Purpose of the Meeting, Mrs. A. J. Aven, state president.

The Far-Flung Battle Line, Miss Pearl Caldwell.

Announcements and benediction.

Evening, Tuesday, April 2nd.

Quiet Hour, subject, "The Giving of Self, Substance and Service, Rev. C. C. Pugh.

Special music.

Address, Miss M. M. Lackey.

Benediction.

Morning, Wednesday, April 3rd.

(9:00 conference of presidents and organization leaders with Dr. Warren.)

Quiet Hour, subject, "Fruits," Mrs. J. A. Taylor.

Superintendents' Conference, conducted by Mrs. McDonald Watkins.

Church Building and Loan Fund, Dr. Warren.

Announcements and adjournment.

Afternoon, Wednesday, April 3rd.

Hymn and prayer.

Presentation of W. M. U. Manual, Mrs. P. I. Lipsey.

Training School Scholarships, Mrs. R. E. Zackert.

Hymn, "Work For the Night is Coming."

Presentation of Correspondence Course for Young People's Leaders, Mrs. W. A. Hewitt.

Message to Young People, Miss Fannie Traylor.

Report of enrollment and resolutions committees.

Quiet Hour, subject, "Study," Mrs. H. M. King.

Adjournment and benediction.

DISTRICT MEETINGS.

Our four vice presidents are planning their District Meetings for April. Mrs. Godbold and Mrs. Bancroft will hold theirs on April 3rd; one at Hazlehurst and the other in Picayune. Mrs. Ball and Mrs. Lide will hold theirs on April 10th; one in Lexington and the other in Houston. We trust that each of meetings will be well attended, for our vice presidents have planned excellent programs, and are counting on the sisters to take advantage of the good things in store for those who go.

We are requested to say that those sisters who attend the Hazlehurst meeting will please send their names to Mrs. R. L. Covington. Those attending Picayune, to Mrs. H. F. Bancroft, those to Lexington to Miss Bell Stigler, and those to Houston to Mrs. R. L. Gillon. Homes will be provided for all who attend.

Superintendents attending the district meetings are requested to be prepared to pledge a memorial for the Church Building Loan Fund for their association. It might be well to look after this matter sister superintendent, even if you cannot attend your district meeting. May each association in our state have a memorial.

WEEK OF PRAYER AT RICH.

We have just closed a most delightful Week of Prayer services for Home Missions. The greatest week of prayer we have ever had. Though one day was cold and raining our little band showed their courage and interest by a good attendance in spite of the weather. I think these weeks of prayer are of the greatest help to our local women, we become better informed along the line of Missions and information means deeper consecration. We had good programs and different ones appointed to lead each meeting, which grew in interest each day. All felt that "it was good to be there."

Our little band consists of only about six active members, but a more loyal, earnest set of women would be hard to find anywhere.

Our offering was nearly double, according to number of previous years. We are hoping every W. M. S. will be able to meet its apportionment for Missions. How greatly we need that there shall be liberal giving, in order that the regular work and also, the work in the camps for the soldiers, may be done by the Home Mission Band.

MRS. J. A. BARBEE,
 Rich, W. M. S.

THE SERVICE FLAG.

(By G. A. Sykes.)

Each glorious star thrills eye and heart,
 It tells of one who felt it right
 To brave the pain and stress afar
 And hazard life in Freedom's fight.

Tears flow, as on house fronts we set
 The star inspired by Duty call;
 We gave our loved one and we turn
 For comfort to the Lord of All.

God bless and keep him who has gone
 To distant lands, o'er ocean's foam;
 Prosper the cause for which he strives
 And bring him safe to us at home.

B. Y. P. U. DEPARTMENT

Auber J. Wilds, Superintendent.

"We Study That We May Serve."

James 2:20—"Faith without works is dead."

2 Tim. 2:15—Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Reporting Our Work.

One of the hardest things we have faced in our B. Y. P. U. work is to get our unions to report their work regularly, and no doubt in a great many of our unions, they face the same difficulty in not being able to get all the officers and committees to report. Why is that true? Several reasons may be suggested: (1) Some may have a feeling of timidity; they shrink from having what they do, made public, they are willing to work and receive no honor. (2) There are some who have really accomplished a great deal but see no value in making a report of it, and so do not make a report. (3) There are those who really intend to make their report but simply forget it. (4) And possibly the larger crowd consists of those who have failed in their duty and are therefore ashamed to report, "No work done."

To each of these four classes we would say, reporting your work is very essential for it will be stimulus to yourself as well as to all others who read or hear of your work.

Let him that is timid overcome his timidity; and those who discount the value remember that our greatest stimulus to do, is the knowledge we have of what others are doing; let him that is careless and forgetful be more earnest in the work; and if there are any praying folks among us let remember the slothful ones who have failed to work and therefore have nothing to report.

What is true of an individual is true of a union.

We are on for a big B. Y. P. U. drive this year, are you going to be on the firing line? We want to hear the "Reports" from your gun. We will know the size by the "Report."

QUESTIONS AND ANSWERS.

Question: An earnest B. Y. P. U. worker who realizes the value of state paper asks the question, "How can we get our young people to read the Baptist Record?"

Answer: It is distressingly evident that our denominational paper is a thing foreign to the most of our young people, but we will take for granted that all of our pastors take the paper, and as the pastor of the B. Y. P. U. he should inform his young people that there is a B. Y. P. U. department in each issue of the "Record" especially designed for the Baptist young people of our state. Tell them or rather show them this section of the department and be the leader in getting their B. Y. P. U. to subscribe for the "Record." The department is made up for the most part of reports of the doing of B. Y. P. U. all over the state. Get your B. Y. P. U. to do their part towards making the department a success so that it will be interesting. Send in your re-

ports of your study courses, your election of officers, your extension work, your special programs, your sociables and anything that you do that will be of interest to others.

Help make the paper interesting for our young people and they will read it.

Question: In our B. Y. P. U. when a member has missed for four consecutive Sundays we put them on the "Honorary" list. Some question has come up as to the constitutionality of that. Will you please tell us if that is right or not? If not what would you do with members that through their absence keep us from reaching that point in the standard of excellence?

Answer: I don't think I would misuse the word "Honorary" by conferring it upon a "slacker." Of course we cannot sacrifice good material just to make a point in our standard of excellence, and we want to bend every effort through our membership committee and even others who may be drafted into service to get those who absent themselves from the meetings. After we have seen and urged upon them to come back and bring their part up; after we have appointed a committee of seven, one for each day, to call upon him, one Monday, another Tuesday, and so on through the week, and one to go on Sunday and come with him. After that we have prayed earnestly and definitely for him. If he will not then return and do his part, I would cease to call him a member at all. But let us not forget that the object and purpose of the B. Y. P. U. is to develop the individual.

PATRIOTIC WOMEN OF AMERICA.

Have you been reading the reports that come to us from "over there?" We are in the greatest struggle, right now that we have ever experienced. Every effort that we can possibly put forth should be forthcoming to help win in this conflict. Our boys should know that we are "Keeping the Home

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Mr. E. P. Simon will gladly send a free catalogue of over 500 styles of Ezwear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy today and give your feet their much needed happiness. Address all communications to Mr. E. P. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

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We have reprinted from a leading Health Magazine a series of articles by Dr. Biggs, treating on Nervous Debility, Melancholia, all forms of Neurasthenia, Nervous Dyspepsia, and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases.

A copy of the pamphlet will be sent FREE to any address on request.

THE BIGGS SANITARIUM, Asheville, N. C.

Fire Burning." Are you doing your best? If we are "The First Line of Defense" then let it not be said of us that "they" lost the battle! Every hour that we loose in our work costs human life. Let us as patriotic women hold high the Stars and Stripes and stand by the banner of Red Cross. Enlist in the work, and help to hasten the time when peace shall prevail upon the earth. And His will be done in all things. Many of our boys have volunteered to offer their life for us, and our country. Should we not in return for their service, offer our "mite" in the way of Red Cross work which is shamefully neglected at this time?

"Keep the Home Fires Burning" and the victory is ours. Let these fires burn low, and we know not what may be the consequences. Oh patriotic women line up for battle, the call is for YOU. Will you not heed it? Let it be known that "slackers" have no place in our ranks. Can't you realize the necessity for speedy action? "In our Leader's name we will triumph over every foe." The conflict will not last long, if we put forth our best efforts and the victory will be ours in His name.

Yours for more work,
A RED CROSS MEMBER.
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There's no reason why a person should take sickening, salivating calomel when 50 cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

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Just get a box of Kintho Beauty Cream at any drug store and apply it night and morning as directed, and your freckles should begin to disappear in a day or two. It is well to get a cake of Kintho Soap also, as this helps to keep the freckles away, once Kintho has removed them.

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THE CAUSE OF GREY HAIR.

Hair grows grey by reason of the same cause which produces dwarfed yellow stalks of corn instead of strong dark green growthy stalks—lack of nutrition. Hair, like the crops of the field, must be fed, either naturally from the scalp as the stalk of corn is fed from the soil, or artificial hair food may be applied as fertilizer is applied to the soil to enrich it. Unless your hair is supplied with its natural food—the food on which it subsists—you may expect it to cease its flourishing and lose its natural lustre, color and beauty. The hair must have food on which to live. Don't neglect it or it will lose its luster, become stiff and coarse and eventually fall. Begin now and prevent the appearance of age by using a natural hair oil, "La Creole." It will keep the hair soft, fluffy and beautiful. Ask your dealer and if he can't supply you, send \$1.00 to the Van Fleet-McKee Drug Co., Memphis.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

COUSHATTA, LA.

T. T. Martin of Blue Mountain, Miss., began a meeting with us on the 18th of February, remaining with us nine days. He was followed by E. J. Isenhower of Fort Meyers, Fla., who was with us eleven days.

The meeting has brought to our church and community one of the greatest spiritual blessings we ever had. Martin's grip on "God's plan with man," by which he exalts Christ as the only complete and all-sufficient Savior, is unsurpassed. He is original, able, and attractive as a preacher.

Isenhower endeared himself to all of us by his deep spirituality, his able and tender exposition of God's word being entirely free from sensationalism, and by his chaste conversation as a Christian gentlemen. These men are greatly needed in all of our churches to counteract a superficial evangelism, and to build them up in "The faith once for all delivered to the saints."

R. L. Cooper of Aberdeen, Miss., conducted the song service, and though quite young, he won the hearts of our people by his efficient service. He is cultured, spiritual, already ranks high as an evangelistic singer and is destined to become a great power in the evangelistic work.

We closed out our meeting on the mountain top. We had seventeen accessions to the church.

GEO. M. HARRELL.

BLUE MOUNTAIN SCHOOLS.

Ben Cox.

Prior to my recent eight days' stay at Blue Mountain, Miss., I had heard about the wonderful school spirit at that unusual place, but like the Queen of Sheba, when she saw the glory of Solomon, I found that "the half had never been told."

The Public School.

Miss Hudson as principal of the public school is doing a very unusual work. She has been instrumental in getting a bond issue and is now superintending the erection of a beautiful \$10,000 school building. She and her faithful teachers entered heartily into the work of the meeting. Some of the best occasions we had were the meetings held in the public school building.

Mississippi Heights Academy.

This school, under the direction of Professor and Mrs. Brown and their co-workers, is making good in a very royal fashion. Never shall I forget the marvelous evangelistic meeting we had with their fine, stalwart boys. It was my good fortune one afternoon to drop into an arithmetic class conducted by Brother Brown. I had never seen so deep interest in a class of that kind in my life, and as I sat there and listened and wondered, I felt that in a measure I had discovered the secret of their success. I remembered that while in the University of Chicago a number of years ago I heard Dr. G. Stanley Hall lecture to the teachers, and during his three days stay there he kept hammering on one point: "In-

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terest your pupils, interest your pupils." This Academy is certainly emphasizing that point. Brother Brown is doing a unique work which is sure to be wonderfully rich in results.

Blue Mountain College.

And what shall I say of Blue Mountain College? The time would fail me to tell of the marvelous atmosphere to be found there. What a benediction to spend eight days under the benign influence of the Lowreys and Berrys and their faithful helpers, and what a wonderful stimulus to be associated with that magnificent body of young women! Every time I think of Blue Mountain schools I thank God and take courage.

WHAT A FRENCH COLONEL SAID ABOUT WINE AND OUR BOYS IN KHAKI.

(By George Robertson.)

Colonel Azan of the French Army, recently wounded, and now helping in a reserve officers' training camp in this country, said in France he had had his men drunk again and again on their light wines. They do not stop with a small amount, but keep on drinking until they have really drunk as much alcohol as though they had taken whiskey and the result is the same—drunkenness. He adds, "Drunkenness at the front is an abomination, and if you want to prevent it you have got to stop wine drinking just as much as distilled liquor drinking."

Asked about the rum ration given to the soldiers before they go over the top, he said: "There are boys who are afraid to go over the top. The idea is to give them a drug to deaden their fears, but I have found that men who do not take a rum ration before going over the top really protect themselves better after they are over than the boys whose intelligence is just a little bit lowered by rum."

Lumber not being available in France for building barracks, many of our boys will have to be quartered with the French people in their cottages, who will offer the wine and fruit brandy they use so freely, to our boys. So Colonel Azan says it is imperative that our boys should be able to say, "The Commander-in-chief of the American Army has forbidden me to drink any wine, beer, cider, or distilled liquor while in France. A good soldier is obedient; therefore I cannot drink with you." He spoke of the love of the French for military obedience and in a few days they will say, "Don't ask the American boys to drink—it makes them disobey their commander. We want them to be obedient soldiers." He suggests that in French towns where our boys go on furlough, the French and American commanders of the place post a notice saying the Commander-in-chief not to drink any wine, beer, cider, or distilled liquor, and asking the merchants not to sell any alcoholic beverage to them. That the mayor of the town should close the saloon of any person violating this request, and that the commander place a sentry in front of the saloon. He said the French people would bow to the total abstinence of America as a matter of international courtesy, for they know in their hearts that it is the only way to wipe out that military abomination—drunkenness.

Colonel Azan's statements agree with

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Delicious "Fruit Laxative" can't harm Tender Little Stomach, Liver and Bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping and you have a well, playful child again. Ask your druggist for a bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

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The finest cough syrup that money can buy, costing only about one-fifth as much as ready-made preparations, can easily be made up at home. The way it takes hold and conquers distressing coughs, throat and chest colds will really make you enthusiastic about it. Any druggist can supply you with 2½ ounces of Pinex (60 cents worth). Pour this into a pint bottle and fill the bottle with plain granulated sugar syrup. Shake thoroughly and it is ready for use. The total cost is about 65 cents and gives you a full pint—a family remedy of a most effectual, pleasant and lasting remedy. It keeps perfectly.

It's truly astonishing how quickly it acts, penetrating through every air passage of the throat and lungs—loosens and raises the phlegm, soothes and heals the inflamed or swollen throat membranes, and gradually but surely the annoying throat tickle and dreaded cough will disappear entirely. Nothing better for bronchitis, spasmodic croup, whooping cough or bronchial asthma.

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Girls! Try it! Hair gets soft, fluffy and beautiful—Get a small bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine.

Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a small bottle of Knowlton's Danderine from any drug store and just try it.

those of other experts, that the lightness and cheapness of their wines tempt boys to drink them in such quantities they get as much alcohol as though they had taken whiskey, and the result is the same. He says, "tell the American people they are in danger of making a mistake about our light wines." All well informed persons know that French wines have not saved that country from having been, before the war, second in drunkenness among the civilized nations.

If these facts as given in an interview with Colonel Azan, as published in the Survey of December 8, are given wide circulation they will help materially in building up a strong public sentiment which will demand that wine, beer and cider as well as all distilled liquors be prohibited our boys in France. Whatever one's preconceived ideas of the harmlessness of light wines, at such a time as this, when the fate of a war tortured, freezing, starving world hangs in the balance, no one should be willing to take any chances on what has been shown to decrease the efficiency of our soldiers. There is no room for further argument. We all know that alcoholic drinking in even moderate quantities decreases efficiency and lets down the barriers of caution, and of personal purity, and leads to ways that result in those foul diseases that handicap an army more than the bullets, shrapnel and hand grenades of the enemy.

Many mothers have endured long years of toil and great personal sacrifice in the rearing of their boys now at the front, and many of them enduring daily torture, as well as sleepless nights, haunted by the fear that their boys may be returned to them drunkards, as so many Canadian boys already have been. And, perchance, not only victims of the wine cup but polluted soul and body by loathsome disease contracted under its influence. Will you not do your bit to build up public sentiment that will result in an order from the Commander-in-chief of our army that will give our boys protection from these unnecessary dangers while they are suffering from cold, homesickness, and exposure to the deadly fire of our enemy? Can you do less than this for your country, and for those brave boys over there fighting for the protection of your liberty and your freedom from the most ruthless, heartless tyrant the world has ever known?

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And Build Up The System
Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 60 cents.

CHRISTIAN GIVING IN COUNTRY AND CITY CHURCHES.

J. F. Love, Cor. Sec'y.

Now and then someone seeks to compare, or to contrast, the standard of Christian giving which prevails in the country and city churches respectively. Not infrequently these comparisons are irritating to one party or the other. All will agree, however, that a matter on which the Scriptures lay such emphasis as they do upon Christian stewardship ought to have a dispassionate consideration both by country people and by city people. Neither class should

be over-sensitive to a discussion of the matter.

One thing is certain, namely, that country and city churches, respectively, have not discharged their duty in this matter of Christian giving so long as there is unequal financial burden bearing by either the country churches or the city churches. The great law of Christian giving laid down in the 8th chapter of II. Cor., has for a controlling motive this consideration, "that there may be equality." (2 Cor. 8:14). The conduct of the general denominational work and the care of the cause of Christ in the earth involves certain large and inevitable expenditures of money. This money must be provided by the Lord's people. There is a maladjustment in the matter of stewardship where one class is "burdened" and another is "eased" (II. Cor. 8:13). To know one's duty is so grave a matter is so serious that every one should earnestly decide the facts which determine duty. The maintenance of the Lord's work has always required money. The Scriptures, recognizing this fact, have provided a plan by which these necessities can be met with equal fairness to all. It cannot be conceived that God, who is no respecter of person, would provide for the support of the work of his Kingdom by any plan which is unjust to anybody. The law of Christian giving which God has promulgated does not discriminate against the country nor the city church member. The responsibilities of both are equal, whether they are met with the same faithfulness or not.

There are several classes of facts which must be taken into consideration in judging of the comparative faithfulness of town and city church members in the discharge of these obligations. We will state some of these.

1. The city church member has, as a rule, a larger part of his earthly possessions in cash money than has the average Christian in the country. A much larger per cent of the male members of the church, and a wholly unequal per cent of the female membership in the city receive cash for the week's labor every Saturday night. The farmer comes into possession of actual money only at certain infrequent periods, and few of the girls and women in the country have any regular income.

2. But the city man or woman must pay actual money week by week for the merest primary necessities of life, while country people can, if necessity requires, live largely on the products of the farm. The farmer who warms himself by a log fire does so without having the luxury of it spoiled by the fact that during the evening he will burn up a dollar's worth of wood, and that if he has not a dollar to buy more with in the morning, his luxury cannot be repeated. In the city in which this article is written a nominal cord of wood costs \$12, and the luxury of an open wood fire cannot be enjoyed by those who are not able to pay for it at that rate, and it must be paid for in cash by the average man, or he cannot get it. A long catalogue of such necessities which the farmer produces and the townsman must buy with the cash could be given.

3. The consequence is that while the average townsman has usually more money in the pocket, he does not actually lay by as much as the average countryman. The frugal countryman is slow to spend money until it is made, and when it is made it usually comes into his hands in larger amount at one time than the townsman is familiar with, and this fact lends itself to permanent investment of the farmer's money in lands or stock. The average farmer, therefore, possesses more real estate than the average townsman. A large majority of the families in the city live in rented houses, while a large majority of the families in the country live in houses of their own. (I speak, of course, in both cases of white people.)

4. There are more appeals for money to the Christian in the city than there are to Christians in the country. In the first place, there is religious service in the city churches three times a week besides the Sunday school. Most city churches have organized their finances in such a way as to make it exceedingly embarrassing, to say the least, for any attendant upon religious services who does not help to bear the expenses of the church. Moreover, the expenses for maintaining a city church are out of all comparison with the expense of maintaining a country church. The living expenses of the pastor are much higher, hence a larger salary must be raised; the heating and light-

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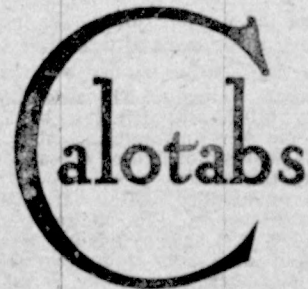
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J. W. PROVINE, Ph. D., LL. D., Pres., Clinton, Hinds County Mississippi

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ERTISERS
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ing of the church for one morning and two evening services a week involves a large and steady expense; the insurance on the city church property is high; there are great more extremely poor people who are objects of charity in the city than in the country, and all the churches have their poor who must be fed and clothed. Then, again, the men and women in the city are more accessible to appeals for all manner of objects. "Tithing Days" are observed with such frequency as to become bewildering. Scarcely a week goes by that the professional man, the merchant, the shop-girl, and all other people who have to use the streets of the city, are not held up at the street corners by the faithful and unselfish volunteer solicitors for Urban Relief, Red Cross, Nurses' Home, the Associated Charities, Salvation Army, etc., etc. Those who use the streets on these days and fail to carry the badge of honor with which these good women tag the passers-by, feel that they have lost caste, even should they be void of conscience for the worthy causes for which contributions are solicited.

What is the conclusion, therefore? The only conclusion possible is that the average church member in the city gives away much more money than the average church member in the country. The above facts explain how and why this is so. It is not necessarily to the discredit of the Christian in the country that it is so. It ought, also, to be said that it is not true in every case. There are many Christians in the country who give as liberally and as largely according to their means as any Christian in the city, but we are talking about the average church member. We say that the fact that the city church member gives more money to the cause of Christ than the church member in the country is not to be interpreted as a reflection upon the country church member. If the church member in the country were under the same immediate necessity as a church member of providing for his family in order to maintain religious work; if he were brought face to face with as many religious and charitable needs as is the townsman, and if he had in cash in his pocket all he possessed, he would give with equal liberality, and perhaps with even greater liberality, for I am persuaded, from large acquaintance with country people, that they are as unselfish and as generous-hearted as any people.

Nevertheless, there ought to be devised some way by which the necessary financial burden of the denomination could be borne with equality by all Christians. This is the law of Christian Stewardship and obligation. The varying circumstances of townspeople and country people respectively do not make it necessary for them to bear the same burdens in order to maintain local public worship, but their obligation to the brethren world is equal, and they have in Foreign Missions an opportunity for common service, equal burden-bearing, and a mutual and impartial fellowship. It is to the everlasting honor of the country churches that they are furnishing the great majority of the missionaries. This fact, too, becomes a great incentive to larger foreign mission offerings by country people. It is becoming that they should cheer the hearts of their own sons and daughters who have gone far hence, and that the Christians in the towns and cities should have rich fellowship

with them in this service. It may be added that there is not a more gratifying aspect of our Southern Baptist life than the growing interest of our country brethren and sisters in Foreign Missions and their increasing liberality to it. Many country churches of the South have already fallen in heroically to help raise the Million Dollars for Foreign Missions this year and this great cause in right relationship to the nations of the earth in their great need.

GRAY'S OINTMENT

bears a name that for ninety-seven years has been on the minds if not the hearts of thousands of families. Its use began in 1820, when a North Carolina physician compounded an ointment for treating skin infections. It has been received on its merits and its constant use for nearly a century has made it a family word in every household. Its instantaneous healing effect and its soothing relief to skin infections make it almost indispensable in the home. Gray's Ointment is the first thought in all cases of burns, scalds, bruises, cuts and stings. Telephone your druggist for it, or write W. F. Gray & Co., 809 Gray Bldg., Nashville, Tenn., for sample.

SOME DAY WE'LL UNDERSTAND.

I was glad to see that the First Church at Grenada had made a kindly overture to the Central Church of the same city, and glad to see the very fraternal spirit that was displayed in the reply made by the Central. I am not surprised. Paul and Barnabas once had a "sharp" contention but later came together. I once helped the gifted E. B. Miller in a meeting at Grenada, hence was deeply moved at the unpleasantness that later came to them. Ever since the 1897 convention there, I have had an abiding conviction that the first ten thousand years of our eternity can be well spent apologizing to each other for unnecessary wounds inflicted, and thanking each other for patience and forbearance exercised.

An old woman said: "My husband and I are of different faiths. He wanted me to go with him, but I could not see God's teachings as he explained them. Finally he retorted, 'If I had known before we were married that it was going to be this way, it might have been different!' That has been forty and more years ago, but I wish he had not said it." The man had possibly forgotten it long ago, but, poor woman, how deep that knife cut, and how utterly helpless was she to pull it out! Forty long years she had gone with sealed lips and an aching heart. Oh, God help me to hold my hand, my tongue, that I wound not those whom I love, those whom Thou lovest.

And how good to know that while now I know only in part, then and there I shall know even as I am known. "Some day we'll understand." God bless his dear ones at Grenada.

In good hope behind the Blood,
R. A. COOPER.
Amarillo, Texas.

SHAKE INTO YOUR SHOES

Allen's Foot-Ease, the antiseptic powder to be shaken into the shoes and sprinkled in the footbath. It relieves painful, swollen, smarting feet and takes the sting out of corns and bunions. Used by the American, British and French troops. Allen's Foot-Ease is a certain relief for sweating, callous, tired, aching feet. Sold everywhere, 25c. Always use it to break in new shoes. Trial package FREE. Address Allen S. Olmsted, Le Roy, N. Y.

An old colored woman came into a Washington real estate office the other

FIRST NATIONAL BANK

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GOOD MUSIC AND BY ALL THE PEOPLE

A good new song means fresh life in your music.

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REVISED PRICES

"Treasury of Song" Latest and Largest—Complete Orchestration. Prices \$30.00 and \$18.00 per hundred; single copy, 40c and 25c. \$4.00 and \$2.50 per dozen.

"HERALD"

Prices \$25.00 and \$15.00 per 100,

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All books have round and shaped notes.

"WORLD EVANGEL"
Prices \$30.00 and \$18.00 per 100, \$3.60 and \$2.50 per dozen.
"NEW EVANGEL"
Prices \$27.50 and \$16.50 per 100, \$3.50 and \$2.25 per dozen.

BAPTIST RECORD Jackson, Miss.

er day and was recognized as a tenant of a small house that had become much enhanced in value by reason of a new union depot in that neighborhood.

"Look here, auntie, we are going to raise your rent this month," the agent remarked briskly.

"Deed and Ah's glad to hear dat, sah," the old woman replied, ducking her head politely. "Mighty glad fo' Ah des come in hyah terday ter tell yo' dat Ah couldn't raise it dis month."

LEMONS WHITEN AND BEAUTIFY THE SKIN

Make This Beauty Lotion Cheaply for Your Face, Neck, Arms and Hands.

At the cost of a small jar of ordinary cold cream one can prepare a full quarter pint of the most wonderful lemon skin softener and complexion beautifier, by squeezing the juice of two fresh lemons into a bottle containing three ounces of orchard white. Care should be taken to strain the juice through a fine cloth so no lemon pulp gets in, then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as freckles, sallowness and tan and is the ideal skin softener, whitener and beautifier.

Just try it! Get three ounces of orchard white at any drug store and two lemons from the grocery and make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms and hands. It is marvelous to smoothen rough, red hands.

URIC ACID IN MEAT CLOGS THE KIDNEYS

Take a glass of Salts if your Back hurts or Bladder bothers you
—Drink more water.

If you must have your meat every day, eat it, but flush your kidneys with salts occasionally, says a noted authority who tells us that meat forms uric acid which almost paralyzes the kidneys in their efforts to expel it from the blood. They become sluggish and weaken, then you suffer with a dull misery in the kidney region, sharp pains in the back or sick headache, dizziness, your stomach sour, tongue is coated and when the weather is bad you have rheumatic twinges. The urine gets cloudy, full of sediment, the channels often get sore and irritated, obliging you to seek relief two or three times during the night.

To neutralize these irritating acids, to cleanse the kidneys and flush off the body's urinous waste, get four ounces of Jad Salts from any pharmacy here; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate sluggish kidneys, also to neutralize the acids in urine, so it no longer irritates, thus ending bladder weakness.

Jad Salts is inexpensive; cannot injure, and makes a delightful effervescent lithia-water drink.

Sunday School Lesson Notes

BY M. O. PATTERSON, D. D.

JESUS SET MEN FREE.

Mark 1:1-37.

Lesson for April 6.

Golden Text—"If therefore the Son shall make you free, ye shall be free indeed."

Lesson Connection.—After the lesson on feeding the five thousand in what is known as Jesus' first "withdrawal ministry," Jesus had a tilt with Pharisees and teachers of the law from Jerusalem. He then withdrew to the region of Tyre and Sidon which is the scene of the present lesson.

1. *The Tilt with the Lawyers* (vs. 1-23.)

The "committee on orthodoxy" is before us again. The committee was composed of certain Pharisees and lawyers from Jerusalem, and charged with the mission to investigate more fully the orthodoxy of Jesus. And sure enough they found a "fly in the ointment" straightway.

1. *The Charge*—What was it? The heinous offense of eating with "unwashed hands." A man would go to the market place. He came back unclean. Their religious tradition made it necessary to bathe. No one was allowed to eat without first washing his hands. Their holy hands were lifted in horror at this offense. Yet these same persons could crucify the Son of God without scruples. Patrick Henry stood before a Virginia jury with an awful indictment in his hand against certain persons. What was the charge? "Preaching the Gospel of the Son of God." The Pharisees did not know it by the modern name, but religious camouflage was current in their day.

2. *The Answer*—But Jesus called these religious formalists unvarnished hypocrites. They had degenerated clean-heart religion into clean-hand religion. The vital point in Jesus' answer lies in the abiding principle which He sets forth, that moral defilement does not arise out of what goes into a man's body, but what proceeds from the heart. "For from within, out of the heart of men, evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness."

II. *Freed from Satanic Power* (vs. 24-30.)

The Pharisees were offended with Jesus for His answer to their charge. They got on the war-path. So Jesus withdrew again from Galilee and went

into the borders of Tyre and Sidon. These points were thirty-five and fifty-five miles respectively from Capernaum. Jesus had gone into a heathen country, probably because of the renewed opposition of the Pharisees, but more likely because of a desire for rest and to do the very thing He did do, to confer a blessing upon this heathen woman as a sign-post pointing to the Gentile world as the ultimate aim of His gospel message.

Three things stand out prominently in this incident. First, the hesitation of Jesus in blessing a heathen. He had attempted to enter those parts secretly, but somehow the report was circulated and the Canaanitish woman heard it. She came falling down at His feet, with the pitiful cry, "Have mercy on me, Thou Son of David, my daughter is grievously vexed with a devil" (Matt.). But no word came from Jesus in response to this heart-cry. Never before had He refused to heed such a cry. Matthew tells us that the disciples became impatient and disgusted with her cries and requested Jesus to send her away. Finally Jesus gives the reason for His hesitation, "I was not sent but unto the lost sheep of the house of Israel." His immediate mission was to the chosen nation. When He has been lifted up He will draw all men unto Himself. The Gentiles were to have their day of gospel privileges. But this woman knew nothing of times and seasons. Her need was immediate and her plea overcoming. Her reply to Jesus' seeming refusal, Matthew tells us, she "worshipped Him" and cries of "Help me." The petition for her devil-ridden daughter became a "help me!" Then came the hardest rebuff of all—"It is not meet to take the children's bread and cast it to dogs." Has Jesus refused to respond to the cry of faith? Only one difficulty stands in the way—the time of the Gentiles is not yet.

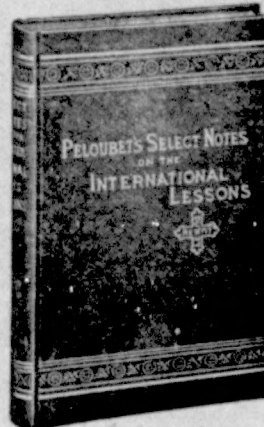
Second—"Faith is the victory." When faith takes the form of "help me" on behalf of another, victory is in sight. But when it takes the form of "even the dogs under the tables eat the children's crumbs," victory is at hand. This is just what happened in this case. Faith broke through the barrier, surmounted all difficulties and moved the heart of the Son of God from the distinctly Jewish program. Listen, "O woman great is thy faith. Be it done unto thee even as thou wilt." With joy, a heathen heart could sing, "Faith is the victory."

Third, the daughter was freed from Satanic power. When the woman returned home she found the devil gone out of her daughter. Jesus is supreme Master over devils, whatsoever their environmental circumstances be. He is able to break the power of Satan not only in specific localities but wherever he binds the bodies and souls of men. "If the Son therefore shall make you free, ye shall be free indeed."

III. *Freed From Deaf Ears and a Speechless Tongue* (vs. 31-37.)

After the healing just considered,

1918 Sunday School Helps



The Famous

Peloubet's Select Notes

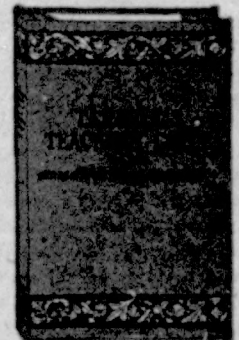
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A pocket commentary by Dr. H. C. Moore published by our Sunday School Board.

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One of the most popular helps published. Prices: Cloth binding, red edges, 25c postpaid; imitation morocco, gold edges, 35c postpaid. Ten copies, postpaid: Cloth, \$2.25; in morocco, \$3.15.

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FRECKLES

Now is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles as the prescription ointment—double strength—is guaranteed to remove these remorseful spots.

Simply get an ounce of ointment—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength ointment as this is sold under guarantee of money back if it fails to remove freckles.

Jesus left that region and went back during the eighteen months of His Galilean ministry.

east and south of the Sea of Galilee.

This region is the scene of the last incident of our lesson. His ministry in Decapolis on this occasion is known as His "third withdrawal" ministry

Jesus was back amongst the lost sheep of the house of Israel. So the importunity necessary for the Canaanitish woman was not necessary when (Continued on Page Sixteen.)

Department of Evangelism

(R. S. Gavin, D. D.)

WHY HAVE THE REVIVAL?

1. *To refresh the members the church already has.*

So much the word "revive" implies. And this seems to have been the one idea which inspiration always had in mind when that word was used. As, for example, Ps. 85:6, "Revive us again, that thy people may rejoice in Thee."

A "refreshing from the presence of the Lord," which really amounts to a new living experience—this is God's conception of a revival.

As I write these lines I see on every hand abundant evidence of God's reviving power in the bursting forth of all kinds of vegetation from their places of hibernation. The spring season is the time of refreshing from the presence of the Lord, for all this new luxuriant green I see all about me today. The trees of the forest; the grasses in the fields; the vegetables in our gardens; the flowers in our yards—all these have their annual revival seasons: while the Tree of Life John saw in his vision had twelve revival seasons—one every month; and every revival yielded its full quota of fruits.

Now, man, like the vegetable world with which he is so closely identified in many important respects, needs his periodic revival seasons. They are not only necessary to his rejoicing in the Lord—but also to his larger and better growth.

First, then, let it be emphasized that the revival is needed for the refreshment—the actual spiritual nourishment—of even the most faithful members in our churches.

2. *For the reclamation of the "back-sliders."*

The "back-sliders" we shall have with us, it seems, till Jesus comes back to the earth. And he is one of the unsolved problems in practically all our churches. He is with us, and of us—and yet in a practical way, he is neither.

His spirituality is at such a low ebb he has no religious joy—and certainly no interest, or heart, in the work of the kingdom. If he could be induced to fill his law regularly, then the weekly sermon of his own pastor, together with the other "means of grace" in the regular program of the church's activities, would re-enlist him, no doubt, and bring him back in good ser-

vice to his first love. But he seldom comes to the regular seasons of worship—not enough to generate any interest worth while, even when he does come. He is "back-slidden." The chances are he will remain in that awful condition either until some terrible providence of God is visited upon him, and brings him to himself and back to his obligations as a saved man, or until the sweep of some God-sent revival reaches and saves him from his back-sliding.

Perhaps the importance of this phase of revival effort has been too often overlooked, or underestimated.

What if our churches—all of them—would set themselves to the task of reaching through their revivals all their back-slidden members?

That is, suppose our churches should work as hard and faithfully to re-enlist the unenlisted as most churches work in their revivals to secure new members? Say, for example, that this should be the main object of every Baptist church in Mississippi in 1918. Well, sir, the like unto what we should experience and see has never yet been! It would be a bit of heavenly glory come down to earth.

Therefore, when the revival is planned, give a large and important place in the program to the back-slidden brother, or sister.

3. *For the Salvation of the Lost.*

Not merely for the sake of the unsaved members of the Sunday school, and the rest of the unsaved in the community who are decent and respectable, but for ALL the unsaved. Which, of course, includes the "hard cases"—the people who are not decent—nor respectable—but who are, according to the world's standard, the "hardest cases." Yes; wherever any of these are, the meetings there should be brought into being, planned, and carried on as much in their interest as if they were the only unsaved souls in the community to be reached for Christ and the Cross.

The habit some churches have of listing all the unsaved in the community, or town, or city-settlement, as objects of special prayer and effort, is a good one. The only serious defect I have had occasion to note about such a plan is that usually most of the effort, and, maybe, the main part of the praying, ceases with the completion of the enrollment.

Nevertheless, when the time for the revival is set, let the plans for the salvation of the lost be big enough to take in "whosoever is not yet saved," and then work your plans!

4. *For the general clarifying of the community atmosphere.*

A good revival is a real blessing to the entire community. It brings more real gain to a city, or town, or community, than any secular industry possibly can. A world-wide revival will give us a new earth.

We are hearing much these days about making the world "safe for democracy."

And most that they say is well-founded, to the point, and of supreme importance. For, as a matter of fact, if the world is not safe for democracy, it is not a fit place to live in.

I'll go one better, though, and make the affirmation that if we could see a world-wide revival of the right character, then we should also see a world exactly suited to mortal man's highest and happiest habitation.

As it is, its society is sin-sick; it is under God's blight, it needs religion as well as man.

They talk to us about the great good that would come into the world if certain men or women should "get religion." Think, though, what it would mean to us all if the entire State of Mississippi should "get religion."

Remember, then, when you plan your meeting you are making arrangements to bring something into the community that will be a blessing to every good interest in it.

5. *For the glory of God.*

Of course, this reason for wanting the revival is implied in all the others.

But the trouble in much of our revival work is that God's glory is either merely implied, or is forgotten quite entirely.

We want our faithful members refreshed and revived; we want our "back-slidden" ones restored and re-enlisted for service; we want souls saved we want the place of our earthly habitation made a better place to live in. Certainly we desire all these things. And for the sake of realizing them we are ready, and even anxious, to set a meeting, plan for it, pray for it, work for it, spend and be spent for it. We are willing to do anything within the bounds of reason and grace, in order to have a meeting that will accomplish these results and bring us into the possession of these fine blessings! Certainly.

But it is very possible for all these reasons for wanting the meeting to spring out of a selfish motive. "What do we more than others?" is a timely question to propound in connection with the four good reasons already given for wanting a revival—even a good revival.

But God's glory comes first on every page of the Bible. For His glory He made us the first time; for His glory He sent Christ to give us a nether chance; for His glory He made us the second time in Christ; for his glory he has placed us where we are in the economy of His good plans as His co-workers.

From every viewpoint possible, then, it's God's glory first.

Now much as we desire all these blessings that may come to us through the revival, we are not at our best in our own preparation for it, if we do not far above everything else, desire the promotion and advancement of God's glory.

Shame upon the minister who would undertake to do the preaching in any revival, prompted by ulterior motives, or even motives that do not, like the holy zeal that Christ manifested, "eat them up" in the interest of God's glory.

I sometimes feel that the minister in a revival should read over and over, and on his knees before God, Acts 12:23. What a temptation it is for the preacher in the revival to accept some of the glory in the meeting. He is at his best, and on familiar ground, and God's Spirit is using him. How he needs to pray:—"Not my glory, Lord, but thine; save me during this meeting from myself."

And the Pastor—and the choir—and

Don't Wear a Truss



C. E. BROOKS, 443B State Street, Marshall, Mich.

BROOKS' APPLIANCE, the modern, scientific invention, the wonderful new discovery that cures rupture will be sent on trial. No obnoxious springs or pads. Has automatic Air Cushions. Binds and draws the broken parts together as you would a broken limb. No salves. No lies. Durable, cheap. Sent on trial to prove it. Protected by U. S. Patents. Catalog and measure blanks mailed free. Send name and address today.

CARBOIL

To quickly relieve boils, carbuncles, felons, use Carboil. It stops the pain, hastens discharge of core and heals. Also fine for sores, abscesses, piles, itch. Large 25c boxes at good drug stores. Write Spurluck-Neal Co., Nashville, Tenn., for sample and literature.

SAGE TEA DARKENS HAIR TO ANY SHADE

Don't stay gray! Here's a simple recipe that anybody can apply with a hair brush.

The use of Sage and Sulphur for restoring faded, gray hair to its natural color dates back to grandmother's time. She used it to keep her hair beautifully dark, glossy and attractive. Whenever her hair took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect.

But brewing at home is mussy and out of date. Nowadays, by asking at any drug store for a 50-cent bottle of "Wyeth's Sage and Sulphur Compound," you will get this famous old preparation, improved by the addition of other ingredients, which can be depended upon to restore natural color and beauty to the hair.

A well-known downtown druggist says it darkens the hair so naturally and evenly that nobody can tell it has been applied. You simply dampen a sponge or soft brush with it and draw this through your hair, taking one strand at a time. By morning the gray hair disappears, and after another application or two, it becomes beautifully dark and glossy.

Wyeth's Sage and Sulphur Compound is a delightful toilet requisite for those who desire a more youthful appearance. It is not intended for the cure, mitigation or prevention of disease.

SOUR, ACID STOMACHS, GASES OR INDIGESTION

"Pape's Diapepsin" neutralizes excessive acid in stomach, relieving dyspepsia, heartburn and distress at once.

Time it! In five minutes all stomach distress, due to acidity, will go. No indigestion, heartburn, sourness or belching of gas or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach sweetener in the whole world, and besides it is harmless. Put an end to stomach distress at once by getting a large fifty cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder caused by fermentation due to excessive acids in stomach.

the congregation—all of them need to pray over and over, until the petition comes to be the very heart of their desires, Ps. 79:9,—"Help us, O God of our salvation, for the glory of Thy name; and deliver us, and purge away our sins, for Thy name's sake."

Your Hair—Your Beauty

You can have beautiful hair if you keep your scalp in a perfectly healthy condition—free from all dandruff.

Tetterine removes this parasitic fungus and restores the scalp to perfect health, permitting the hair to receive its proper nourishment. Excellent antiseptic and healing ointment for all cutaneous troubles. Fragrant and soothing—harmless to the most delicate skin. 50c box. At druggists or by mail, **SHURBINE CO., Savannah, Ga.**

TRY TETTERINE

NEWS IN THE CIRCLE MARTIN BALL

The South Carolina Convention has received an invitation to hold the meeting in December with the First Church Darlington. Dr. Howard L. Weeks, one time pastor at Vicksburg, is the popular pastor. The convention is invited on the old plan—free entertainment to all who attend.

Pastor Howard L. Weeks has been successful in closing out the bonded indebtedness against the First Church, Darlington, S. C. The amount against the church was \$8,025. In the presence of a large congregation the cancelled bonds were burned, and the church and pastor happy.

We were pained to learn that Bro. J. E. Thigpen had left us. He died at the Baptist Hospital last Friday and was buried at Hazlehurst. An earnest preacher, a faithful worker, and devoted friend has gone to his reward.

Dr. Jas. B. Gambrell, of Dallas, Texas, president of the Southern Baptist Convention, spoke at the noon prayer meeting in the Central Church last Monday. His theme was prayer, which he discussed in his characteristic forceful manner.

Rev. W. M. Gilmore leaves the pastorate at Louisville to accept a call to the church at Sanford, N. C. Sanford is the home of Bro. Gilmore. He is well known there. His work at Louisville has been quite successful.

Dr. M. D. Jeffries, of Spartanburg, S. C., has been selected as pastor of the Baptist Memorial Hospital at Memphis. He is a good man for the place.

At the Missionary and Centenary Conference held last week in Memphis, it was decided to raise \$35,000,000 in the next five years—and \$2,000,000 the regular annual amount for missions and church extension, will be continued, while an increase of \$4,000,000 each year will be sought.

We were pained to learn of the departure to his heavenly mansion of Bro. M. D. Early, pastor at Stanford, Ky. He was a great, good man—earnest and faithful to the Master and His cause. Once Secretary of Missions in

Texas and Arkansas. We extend deepest sympathy to the bereaved ones.

The First Church, Jackson, Tenn., has called Rev. F. H. Farrington, of Monroe, La. It is not announced whether he will accept or not. On a recent visit he captured the congregation.

President D. B. Purinton, of West Virginia Institute, will deliver the lectures in the Louisville Seminary on the Geo. W. Norton, Jr., Foundation, March 28-29. Subjects, "Is the Author of the World Order Essentially Good" and "The Problem of Personality, Human and Divine."

Rev. W. R. Farrow formerly of Union Avenue Church, Memphis, Tenn., has accepted the urgent call to the church at Amory, and is now at work. We extend a cordial welcome to our State.

Rev. G. E. Harris has resigned the care of the church at Kennett, Mo., and accepted the call to the First Church, Sioux Falls, South Dakota.

The Kentucky Court of Appeals recently handed down a decision affirming the Franklin Circuit Court decision in assessing a fine against picture shows and theatres performing on Sunday. It is in violation of the Kentucky statutes and must be discontinued. Good.

Rev. J. D. Franks will take his Th. M. degree at the Louisville Seminary at the approaching commencement. Some of our churches without pastors should lay hands on him. He has proven himself worthy in several good pastorates.

The Southside Church, Birmingham, Ala., has called to the pastorate Dr. J. E. Dillard, of St. Joseph, Mo. He has not yet signified his acceptance, but it is thought he will.

Rev. E. N. Johnson, of North Carolina, has been called to the pastorate of the First Church, Jefferson City, Tenn. This is the seat of Carson and Newman College, and is therefore a very important field.

Dr. Geo. B. Eager is at the Mayo Bros. Hospital, Rochester, Minn., for throat trouble. The diagnosis shows his throat less serious than he feared. He will submit to an operation, which promises permanent relief.

Rev. W. E. Abrams has accepted a call to Staunton, Va. He resigns at Wytheville, that State, to take effect April 1. Good work has been accomplished during his four years' work at Wytheville.

A CLEAN MAN.

When the papers began to flash lights on some uncanny conduct perpetrated at the Hospital for the Insane at Jackson, my heart was pained with shame. I did not know who the criminal was nor who was responsible for his being there. If the things hinted at are true, there was not only the sin against decency, but somebody has trampled upon his oath of office—guilty of perjury. It is not the first time I've hung my head in silent shame at some carrying

on at Jackson in these later years. If the things hinted at are true, somebody ought to be severely punished. But I turn from the loathsome plight into which somebody has fallen to say that Dr. C. D. Mitchell, the newly appointed physician, was our family doctor for twenty-four years, and through some extremely trying sickness, and I never gave medicine under the direction of a doctor with more satisfaction. I used to say that "I'd as soon have him to take my case as any one man this side of New York"—and I might have added "or the other side either."

Preachers and doctors are admitted farther into the secrets of families and men's lives than any other people, and for that reason they ought to be preeminently gentlemen. Through all those years I regarded Dr. Mitchell as a clean man—just that, a clean man.

In good hope behind the Blood.

R. A. COOPER.

Amarillo, Texas.

THE GREATEST NEED.

It was our great privilege to have Dr. J. B. Gambrell with us at the noon prayer meeting on the 18th. His message was on prayer, and among other things he said:

"I am altogether certain in my heart that about the greatest need of the churches today is prayer—people who really can and do pray. We have schools to train preachers, and we do well, but that does not touch our deepest need. There is a passage of Scripture that we quote often this way: 'Lord, teach us how to pray.' That is not correct; it is 'Lord, teach us to pray.' Prayer is the greatest privilege of a human being on earth. The most wonderful things said about prayer are said so simply and plainly and directly that our greatest difficulty is in closing in on what God actually says. 'Thou hast said.' When we can come to God and say that and believe it we are in the greatest business in the world. We can have whatever we need—not everything we think we need nor everything we want—but everything we really need. That is one reason prayer is so great.

"Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." He will do it for us. The greatest opposition in the Kingdom of God is that we substitute human influence and money and learning and social position for that Divine power above man. The power is of God. He will do it for us. What is the use to go ahead and ask God for a thing you can do yourself? A great deal of praying is not good for anything because we pray for things we can do ourselves." BEN COX, Central Baptist Church, Memphis, Tenn.

When Gen. Leonard Wood was a small boy he was called up in the grammar class. The teacher said:

"Leonard, give me a sentence and we'll see if we can change it to the imperative mood."

"The horse draws the cart," said Leonard.

"Very good. Now change the sentence to an imperative."

"Get up!" said young Wood.



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To the right is the reference book of the Study, called *International Bible Readings*—a short collection of only about 2,000 Bible verses, from which all must make their selections. You are not asked to search the whole Bible. Only the verses included in *International Bible Readings* will be accepted as answers for the pictures. The most fitting verse for the above picture and all 30 pictures must be found in this little booklet of verses.

International Bible Readings comprises the *International Sunday School Lessons*, *Daily Home Bible Readings* and *Golden Texts* for December, 1917, and January, February, March and April, 1918—compiled by the *International Lesson Committee*.

To the left is the *Answer Book*, in which you will write and submit the Bible verses you choose from *International Bible Readings* as best fitting the 30 pictures. Think how your scrutiny of the pictures, your selection of the most appropriate verses from the reference book, and your act of writing them down will increase the verses—lastingly upon your memory! And meantime your fascinating task may be winning a large cash prize! Competition in the Study without expense is possible under the rules, which are given free upon request.

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SUNDAY SCHOOL LESSON.

(Continued from Page Thirteen.)

the deaf and dumb man was brought to Him. God's Servant-Son stood in the presence of deaf ears and at His word the ears were unstopped and they heard the message of God. He stood in the presence of a speechless tongue and at His word the tongue was unstopped and it spoke the praise of God. Jesus never came in contact with that disease over which He was not absolute Lord.

But physical deafness is only symbolic of that soul deafness which permits any a gospel message to fall upon useless ears. It is said that a dying church-member made this confession to his pastor: "I never heard a sermon you preached. I attended church, but my habit was, as soon as you began the sermon, to begin a review of the week's trade and to arrange business for the next." "If the Son therefore shall make you free, ye shall be free indeed."

TEACHING NUGGETS.

Jesus Christ came to make men free. Paul called himself the bond-slave of Jesus. And yet the slavery freedom in Him is the ideal liberty. He wants to give us freedom.

1. *From the slavery of sin*—"Whoever committeth sin is the slave of sin," Jesus said. The slavery of sin is the most galling of all forms of slavery. Thousands will not believe this, yet it remains true. One man realized the bondage of sin when he said: "O wretched man that I am! Who shall deliver me from the body of this death?" He found the Liberator

"I thank God through Jesus Christ our Lord."

2. *From externalism in religion.*

The Pharisees were sorely afflicted with this disease. Their religion was all on the surface. It was easy to wash off. Yet such religious bondage is a weariness to the flesh. One found the full freedom of the truly religious life when he realized, "I have been crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God."

DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

J. E. THIGPEN.

"David," we read, when he had served his generation, by the will of God, fell on sleep. The way to help other generations is to be faithful to one's own generation, by the will of God. This our beloved Bro. Thigpen did, as humbly and as faithfully as anyone I have known. He was God's man in God's Kingdom, doing God's will. He was indeed a Godly man and like Enoch walked with God and has now gone home to be with God.

Did you ever hear Brother Thigpen pray? If not, you have missed hearing one man talk to God face to face. His piety was deep, reverent, digni-

fied, solemn and at times almost awesome. He was a Levite in whose mouth and life there was no guile. He showed to the world in his daily life, that Divine life that the Holy Spirit put in him the day he became a new creation in Christ Jesus. He loved, lived and liked the Christian faith.

As a gospel preacher, he had but few equals. God, Christ and the Holy Spirit were always in his message. The way of salvation by the blood of Jesus, was as clear in his mind as a sunbeam or a dew-drop. He ever was put up to preach at our conventions, because he was a timid man and very reserved in his nature, but we never had any better New Testament preacher, at any of our gatherings than our Brother Thigpen. When he stood in the pulpit to preach, whether in a city pulpit, town or at some cross-road school house, he bore himself with majesty of a Hebrew prophet conscious of his duty. He often preached on the second coming of his Lord, he believed the Lord's coming was close at hand, but the Lord's time is not yet, but He sent for His servant to come to Him.

He preached over a quarter of a century to one little country church and the saints heard him as gladly the last message as they did the first day he stood before them.

As a pastor, he visited the sick, wept with his members at the grave of the dead, and rejoiced with them when the wedding bells were ringing and a prayer at the bedside of the sick said to both alike. He had the shepherd's heart and that member

SALESMEN WANTED: Owing to conditions brought about by the war, we have a few well worked territories open and will be pleased to hear from interested persons. Applicant must be exempt from draft.

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who does not love such a pastor need to grow some in the grace of God.

Some years ago, when Bro. T. T. Martin was at Magnolia in a meeting Bro. Thigpen baptized two of my children, Grace and Luther, the boy is now grown and will graduate soon at Clinton, and the girl is Mrs. A. T. Leggett and lives at Magnolia. Both loved Bro. Thigpen and shall always reverence his good name. It is not right to wish him back in the flesh, to hear of wars and bloodshed, but let us hail him in his new relation at home with Jesus. Peace, mercy and grace to his wife, the two daughters and one son, and to all the churches where the Holy Spirit has made him pastor of the flock.

J. H. LANE.

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4. Divide these lists up and appoint teams to solicit their subscriptions.

5. Announce from time to time what progress the campaign is making and the amount realized.

6. Appoint a final day by which time all returns must be in and the result announced.